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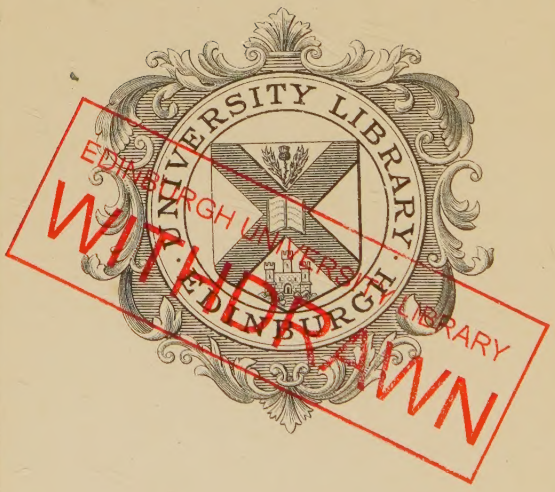

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HAUSA GRAMMAR

بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وآله وصحبه وسلم

هذا كتاب الراعي المنسوب

بسم الله الله قد اوا وانشر انورا — سوسنا نيرنا الله دكنوا قد اوا بك
يا الله رب كبام عمو اكتمنا — مناذ كر منا الذ عا هنا ملاتنا
يا الله يا خالقي يا ازوبس — يا مقيمو د يا رتبا سترك سرونا
يا الله كشر يرم فرايك هوا به — كد مكركرا فيب ايد بشخابا
دامو قاده يزاز الرحيما كاس — باونادكبير بشبا شكنكبرنا
نعوما تم الما بس الحميد هع — كما ذكر كنا الذ عا كنا ملاتنا
اكبر نيسا كبر كبرد كا وواكبرنا — كبير نبرد اكبر قا سداذا نسبحنا
لا اله الا هو وكبرنا كبير — رانشا فهو وكبرنا كبير نسبحنا
انا بقريا انا اعا بك انا فساد — وشرانشا اكبرد هسا بكبرنا
اشهدنا وقفنا ابوكي ابزركم نا — ابزركنا ابزرنشا عبادنا بهم دنبودا
اشهدنا عا الله ابزر بقربا هو ورا — لشكر نقربك كد انشا نكبرسكبرنا
هر نقربا هم فرورنشر اشر كونيا — سرنشقربا سرسنة نا دسودسركا
اكبرورنا لشا بربزاشا دبرد وا — وكلادونا لشا كرونبر دكا با كورسن
اذا شرانشا دكا دكل ينشر ورا عد ابا — نكر مشيخ نكر عا شانكر مصبا
سنا كوكل شنا سنا شنشكر نركي — عد انا امانكر انشا دنكبر كم ابكا نعمرا
كم اكبر كبشر كبرانا عمر عد ابا — سنا نكل اسنا شكر كم ابكا كبارا
شم طرنبكا ديم بربه فنا دد نيا — يا مقرا ايل سنة وشم شخر شقبرنا
منبعربا شم كوم كاكي نر نقابوا — كبيد منقد بنيد كرقبر بافا فا
اشهدنا عا الله ابوكي ابزركنا — ابزركوا بي نشطرد نا شغد عد ابا
نبارب وقفنا ابزركشم سندا — ابزركيا عمر وانشا دبوا نشا مسا
مر قابغ الارب اكي نعربا نار نسارا — نبارشم يا كورا كرسا نكي عد ابا
كبر الله كبر بو الكبر ريشم دنكيس — كما ذكر نا دسما كنا ذكرا د

كبر مكر

Gc01873

HAUSA GRAMMAR

WITH

EXERCISES, READINGS, AND VOCABULARIES

BY

CHARLES H. ROBINSON, D.D.

SOMETIME LECTURER IN HAUSA IN THE UNIVERSITY OF CAMBRIDGE,
HON. CANON OF RIPON, AUTHOR OF HAUSA DICTIONARY, ETC.

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A Dictionary of the Hausa Language. Vol. I. Hausa-English. Demy 8vo. 3rd ed. 12*s.* net. Vol. II. English-Hausa. Demy 8vo. 3rd ed. 9*s.* net. (Published by the Cambridge University Press.)

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PREFACE TO THE FOURTH EDITION

THE first edition of this grammar was published in 1897. In the preparation of the second edition I received a large amount of help from Major Burdon, C.M.G., who was for many years a resident in Nigeria, and from Mr. W. H. Brooks, M.A., formerly Hausa scholar of Christ's College, Cambridge, and afterwards lecturer in Hausa at King's College, London. To Mr. Brooks I am indebted for the greater part of the notes on Hausa phonology, which appeared first in the Hausa dictionary, and were subsequently inserted in the grammar by permission of the Cambridge University Press. This edition was revised and republished in 1910. The present edition, which is to a large extent a reprint of the third, contains a few corrections and additions, for which I am indebted to Major Frank Edgar, Mr. W. J. Gowers (the resident at Kano), Dr. Walter Miller (of the C.M.S. Mission, Zaria), Captain Roland Fletcher and several other students of Hausa. The only important change which I have introduced is in the system of transliteration, which is here adopted. The change has been made in order to render the system of transliteration uniform with that which has recently been adopted by the Government authorities in Nigeria. It is not possible by any system of transliteration to represent the exact sounds of many Hausa words, which can only be learnt by intercourse with Hausas. We have to choose, *e.g.*, between writing *yanka* and *yenka* to cut, *ḳwai* and *ḳwoi* egg, *hanya*

and *hainya* road, *bakwai* and *bokkoi* seven. In these and many other cases the sound to be represented lies between the sounds suggested by the alternative forms. In order to bring the system adopted in this grammar into line with that of the books issued by the Government of Nigeria I have adopted the former alternative in the above and other similar cases.

A change has also been made in respect of the divisions between nouns, pronouns and prepositions. I have written the prepositions as separate words, except in cases where the words to which they are attached cannot be used as independent words apart from the prepositions. Thus we have *ma shi* or *masa* to him. The possessive pronouns are joined to the nouns to which they belong. In a few cases a preposition, followed by a noun, has become so closely united to the noun that it would be pedantic to separate them, *e.g.*, *dayawa* much, *c.f.*, English forasmuch and overmuch. There are many instances in which it is impossible to lay down a definite rule in regard to the use of double consonants. In the former edition of the grammar in such doubtful cases the second consonant was placed in a bracket, *e.g.*, *dag(g)a* from. As this method of transliteration is clumsy and inconvenient the use of brackets has been abandoned in the present edition. There are many words which may be written with a single or double consonant, *e.g.*, *dăga* or *dagga* from, *tăfi* or *taffi* to go, *bisa* or *bissa* top, *chichika* or *chichchika*[1] full. Wherever a consonant is doubled it is intended that both consonants should be pronounced: thus *amma* "but" should be pronounced *am-ma*. In re-arranging the spelling throughout the grammar I have received special help from Major Edgar, the author

[1] In the case of this and other past participles in which *ch*, *sh*, or *ts* occurs, the double *ch*, *sh*, or *ts* can be heard when the word is pronounced syllable by syllable, but would not be heard when the word is used in ordinary conversation.

of three volumes of Hausa stories (*Tatsuniyoyi*), who has done very much to facilitate and promote the study of the Hausa language.

As this Grammar is chiefly intended for the use of officers and civil servants beginning the study of the language, every endeavour has been made to render it as simple as possible, and a key has been attached to the exercises, so that the student who is without a teacher may be able to correct his own mistakes. For the same reason the first half of the Grammar has been printed in Roman characters, and the second half has been printed in Roman as well as in the Hausa characters. It is thus possible to read the whole without acquiring a knowledge of the written language, though this latter is strongly to be recommended to serious students of the language.

In order not to confuse the beginner I have omitted rare words and rare plural and other formations.

CHARLES H. ROBINSON.

May, 1914.

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HAUSA GRAMMAR

INTRODUCTION

HAUSA is probably the most widely-spoken language on the continent of Africa. The country inhabited by the Hausas, extending, roughly speaking, from lat. 8 N. to 14 N., and from long. 4 E. to 11 E., and including about half a million square miles, contains a population which is estimated at twenty-five millions. Of these, about fifteen millions are believed to speak the Hausa language, or, in other words, the Hausa-speaking people form one per cent. of the whole population of the world. Hausa, moreover, acts as a sort of *lingua franca*, and as the language of trade, far outside the actual limits of Hausaland. Settlements of Hausa-speaking people are to be found in places as far separated from one another as Suakim, Alexandria, Tripoli, Tunis, and Lagos; and Hausa caravans are constantly passing to and fro between all these places and Hausaland proper. It is by no means inconceivable that the day may yet come when four languages will dominate the entire continent of Africa. These will be English, Arabic, Swahili, and Hausa. English will be the language of the south, Arabic of the north, whilst Swahili and Hausa will divide between them eastern and western tropical Africa.

Apart from the wide spread of the language in the present and its prospects for the future, the study of Hausa may prove of interest owing to its possible connection in

early times with the Semitic group of languages. It is at present surrounded by some half-dozen other languages, no one of which has as yet been thoroughly mastered by any European student, and the study of which will no doubt throw considerable light upon the problem. In so far as it is possible to form any opinion on the connection between Hausa and the Semitic languages, it would certainly seem that Hausa has some claim to be regarded as a Semitic language. Quite a third of the words which it contains are obviously connected with Semitic roots.

The simplest forms of the personal pronouns, with two or perhaps three exceptions, are Semitic. The connection between Hausa and the Semitic languages—or, what here comes to the same thing, between Hausa and Arabic—is far closer than can be at all satisfactorily explained on the supposition that the former has simply been modified by the latter, as the result of the spread of Mohammedanism in the country, an event of comparatively recent occurrence. As an additional reason for assuming the possibility of a Semitic origin for the language may be mentioned the fact that the general belief of the Hausa people is that in very early times their ancestors came from the far east away beyond Mecca. The difficulties, on the other hand, in the way of regarding it as a definitely Semitic language are great, if not insuperable. Two-thirds of the vocabulary bear no resemblance whatever to Arabic, the harsh guttural sounds of the Arabic are wanting, and the existence of triliteral roots, the distinctive characteristic of the Semitic languages, is, to say the least, extremely doubtful.

In attempts which have been made to classify the modern languages of Africa it has been the usual custom to place those as yet examined under one of three groups, viz. Semitic, Hamitic, and Bantu. The first includes Arabic and Aethiopic ; the last, a large number of languages south

of the equator, the distinguishing characteristic of the group being the absence of gender inflexion, the use of nominal prefixes for the purpose of designating class, and the use of pronominal prefixes.

The second division, the Hamitic, was formerly treated as a subdivision of the Semitic, though it is now generally regarded as distinct from it. It includes Coptic, Berber, and probably Hausa. Possibly the Hottentot languages of South Africa, which, unlike the Bantu languages by which they are surrounded, possess a regular gender inflexion, bear some relation to this group.

M. Renan, speaking of the limits of this group, says: "We must thus assign the Egyptian language and civilization to a distinct family, which we may call, if we will, Hamitic. To this same group belong, doubtless, the non-Semitic dialects of Abyssinia and Nubia. Future research will show whether, as has been conjectured, the indigenous languages to the north of Africa, the Berber and the Tuarek, for example, which appear to represent the Libyan and ancient Numidian, ought to be assigned to the same family. . . . It appears at any rate as the result of the latest explorations which have been made in Central Africa, that the Tuarek is simply Berber apart from Arabic influence, and that a distinct family of languages and peoples extends in Africa from the Egyptian oasis, and even from the Red Sea, to Senegal, and from the Mediterranean to the Niger."[1]

Unfortunately, no student either of Berber or of Coptic has as yet had the opportunity of studying Hausa.

The various dialects to which the name *Berber* has been given are spoken throughout the greater part of Africa north of the Sahara and west of and including Tripoli. They include the Tuarek, spoken on the borders of the great desert; the Kabyle, spoken in Algeria; and Guanche,

[1] *Histoire des langues sémitiques*, par Ernest Renan, 1. 2. 89.

the language which was in use in the Canary Islands at the time of the Spanish conquest. The present Berber dialects are the descendants of the ancient Libyan or Numidian, which once prevailed throughout the whole of North Africa, to which S. Augustine referred when he wrote "in Africa barbaras gentes in una lingua plurimas novimus." The number of those who speak Berber in Algeria at the present time is 860,000. Berber is usually written in the Arabic characters, but traces of a distinctive alphabet are to be met with amongst certain of the Tuareks who speak a dialect called Tamáshek. This original alphabet, which bears no resemblance to Arabic, was probably at one time common to all the Berber dialects, and was displaced when the introduction of Mohammedanism was followed by the introduction of the Koran and of the Arabic characters.

The following points are of interest as tending to throw some light upon the connection between Hausa and Berber or other neighbouring languages.

The *genitive* in Hausa is usually denoted by **n** or **na**; thus "the house of the chief" would be **gidan sariki** or **gida na sariki**. This method of forming the genitive is common to both Berber and Coptic.

Unlike most of the other languages by which it is surrounded, Hausa possesses a regular *gender formation*, the general rule being that all words denoting the female sex, and in addition all words ending in *a*, are feminine. In one or two instances the Berber method of forming the feminine by prefixing a *t* is to be met with, thus **nagari,**[1] "good," fem. **tagari.**

The *noun-agent* in Hausa is formed in a manner closely resembling the Arabic, viz. by prefixing **ma** or **mai** to a verb, substantive, or adjective.

All the languages by which Hausa is surrounded, and which I have been able to examine at all, form their *numerals* with five as a base. In Berber the base was originally five, though for numbers higher than four it now

[1] Possibly formed from **gari**, town = "liked by the town," so "good."

employs numerals similar to the Arabic. In Fulah, Bornuese, and Nupé, the three most important languages bordering on Hausa, the numerals are formed on a base of five ; but except in the case of the higher numbers, which have been obviously borrowed within recent times from Arabic, they bear no resemblance to the Semitic numerals.

The Hausas possess an original system of numeration from one to a thousand, though from twenty upwards numbers borrowed from Arabic are those most commonly used. The original Hausa numerals may possibly be formed with five as a base.

The *personal pronouns* in Hausa, with three exceptions, one of which, **shi**, "he," has perhaps been borrowed from the Bornuese, bear a close resemblance to the Arabic, a much closer resemblance, moreover, than they bear to the Berber. The rest of the pronouns in Fulah, and those in Nupé and Bornuese, bear no resemblance to those in Hausa or in Arabic.

The only *coincidences between the Hausa and Coptic* vocabulary which I have found are the Hausa **so** or **sau**, which, when connected with a numeral, means "time," or "times," cf. use of Coptic *sop*. The Hausa **fuḍu**, "four," seems to be the Coptic *ftu*, and the Hausa **dubu**, "thousand," may perhaps be the Coptic *thba*, meaning "ten thousand."

There are four or five districts in Hausaland which may perhaps be said to possess distinct dialects, but as the Hausas are inveterate travellers these dialects have become so confused that it is not possible to mark them off with any distinctness. Specimens of common dialectical modifications will be found in the Preface to the Hausa Dictionary (3rd edition). The Hausas frequently maintain that the Katsena dialect, which is spoken in the extreme north of their country, is the purest. On the other hand the Kano dialect is that which is most widely spoken. What

is sometimes called the Sokoto dialect prevails throughout the western districts.

Hausa has been reduced to writing for at least a century, and possibly very much longer. Native schools, in which the children are taught to read and write, exist throughout the whole of the country. The literature existing in the country consists chiefly of religious and warlike songs. Translations from Arabic, histories and legal documents are also in circulation. Despite the fact that the Hausa language is spoken over such an enormous area, the difference between its various dialects is comparatively slight. In the neighbourhood of Sokoto the language has been influenced to some extent by the Fulah, but even a native of Sokoto seldom experiences any real difficulty in making himself understood elsewhere.

PRONUNCIATION.

The English letters used in transliterating Hausa in this Grammar are pronounced as follows :—

a as the *a* in *father*. In a closed syllable like *a* in *fat*.

b as in English. There are a number of words, such as **daḅe** to beat down, **kwaḅe** to mix, **ḅata** to destroy, in which the *b* has an explosive sound ; the difference between the two *b*'s resembles that between *d* and *ḍ*.

ch a soft *ch* as in *church* or *cherry*.

d as in English.

ḍ a hard *d*, in the pronunciation of which the point of the tongue touches the edge of the upper teeth, a sort of *dt*, which somewhat resembles the French or German *t*.

e as the *a* in *fate*.

f represents usually the English *f*, but in certain words, e.g. **fushi**, *anger*, the *f* represents a sort of bilabial sound, which might almost be written *fh*.

g a hard *g* as in *gate*, never a soft *g* as in *genius*.

h as in English : always pronounced when inserted.

i as the *i* in *ravine* or as *ee* in *feet:* in a closed syllable like *i* in *fit*.

j as in English.

k as in English.

ḳ a sub-palatal guttural *k*. The Hausa term for it is **ḳam mai-ruwa,** i.e. the watery *k:* it is so called because the person pronouncing this *k* puts his mouth into such a position that he appears to be shooting out water from the throat.

l as in English. There is heard also an *l* (where perfect contact is not made of the blade of the tongue with the palate) intermediate between *r* and *l;* thus we may write **jariri** or **jarili,** an infant.

m } as in English.
n }

o *o* as in *mote.*

p as in English. Often interchangeable with *f* and occasionally with *b.*

r as in English. See also under *l.*

s } as in English.
sh }

t as in English.

u *u* as in *flute*, or *oo* as in *tool:* in a closed syllable like *u* in *must.*

w *w* as in *win.*

y *y* as in *yard.* It is never used except as a consonant.

z as in English.

ai as *i* in *ice.*

au as *ow* in *how.*

The general rules of the system of transliteration adopted are:

(*a*) all consonants are pronounced as in English.

(*b*) all vowels are pronounced as in Italian.

Where the consonant is repeated, the actual sound of the consonant is intended to be repeated in Hausa, thus **amma,** "but," is pronounced **am-ma.**

The actual sound of several of these letters, especially of **ḅ, ḍ, f, ḳ,** and **r,** can only be acquired by intercourse with Hausas.

CHAPTER I.

1. The *article* in Hausa. **n,** which is apparently a contraction of **nan,** is sometimes used as though it were a definite article. Thus a man who had been told that a woman was waiting to see him, on looking for her and failing to see her, would say **ina machen?** where is the woman? **ina matar?** where is the wife?

2. The *disjunctive personal pronouns* which would be used to answer the question Who? are as follows:—

I	**ni**	we	**mu**
thou (m.)	**kai**		
(f.)	**ke**	you	**ku**
he	**shi**		
she	**ita**	they	**su**

3. The *oblique cases of the personal pronouns*, i.e. those which would be used to answer the question Whom? or which would follow a preposition, e.g. **gare,** are as follows:—

me	**ni**	us	**mu**
thee (m.)	**ka**		
(f.)	**ki**	you	**ku**
him	**shi** (or **sa**)[1]		
her	**ta**	them	**su**

4. The forms of the personal pronouns which are *used with the simplest form of the verb* to denote the perfect tense (cf. p. 27) are as follows:—

I	**na**	we	**mun**
thou (m.)	**ka**		
(f.)	**kin**	you	**kun**
he	**ya**		
she	**ta**	they	**sun**

[1] **sa** is a rarer form, and should not be used by the beginner except with the preposition **ma,** to; e.g. **masa,** to him; **mata,** to her (see explanation, chap. ix.).

It will be seen from what has been said that there are three distinct sets of personal pronouns. They may be compared with the corresponding three sets in French :—

disjunctive.		*objective.*		*as subject of verb.*	
moi	**ni**	me	**ni**	je	**na**
toi (m.)	**kai**	te (m.)	**ka**	tu (m.)	**ka**
(f.)	**ke**	(f.)	**ki**	(f.)	**kin**
lui	**shi**	le	**shi**	il	**ya**
elle	**ita**	la	**ta**	elle	**ta**

5. The forms of the *substantive verb* "to be" (am, is, art, are) which are most commonly used are, masc., **ne** or **ke**; fem., **ke** or **che**. The pronouns used with them are the first or disjunctive forms. Ex.: **shi sariki ne,** he is a head man. **tsofuwa che,** or **ita tsofuwa che,** she is an old woman. **ni falke ne**, I am a trader. **ku fatake ne,** you are traders. For the future of the verb "to be" see p. 32. For use of the substantive verb **a** see p. 90.

The connective forms **na** and **ta** are often used in place of the substantive verb. See note on p. 28.

6. The *verb "to have"* may be rendered in Hausa by the use of these forms, **ne, ke, che,** followed by the preposition **da,** with. Ex.: **ni ke da doki,** I am the one who has a horse, lit., I am the one with a horse [cf. **ina da doki,** I have a horse].

7. A noun cannot be used as the direct subject of a verb, other than the substantive verb. A pronoun must also be used before the verb. Ex.: the man went cannot be rendered **mutum tafi,** but **mutum ya tafi.**

VOCABULARY I.

doki	horse
sariki or **sarki**	headman, or king
bawa	slave
falke, pl. **fatake**	trader
mutum or **mutume,** pl. **mutane**	man
mache	woman
yaro, pl. **yara**	boy

yarinya	girl
tsofo, fem. **tsofuwa**	old
tafi	to go, go away
zo	to come
ji	to hear, understand
hawa, hawo, or **hau**	to mount
da	with

Exercise I.

ka ji? na ji. mutum ya hawa doki. mutane sun tafi. mu fatake ne. sariki tsofo ne. falke ya zo. ni ne. sariki shi ne da bawa. ni ke da bawa. sariki ne da doki. mache ta ke da yarinya. kai ne sariki? ni sariki ne. mache ta tafi, tsofuwa che. bawa ya ji. ni tsofo ne. falke bawa ne.

I am the headman, he is a slave. The boy mounted the horse. The girl went away. You are a woman. Did you (pl.) understand? We understood. The men came. The traders have a horse. The king has a slave. The headman understood. The traders have boys. I have it. The slave came. The girl has a horse. She is a girl. You (m.) are old. You (f.) are old.

CHAPTER II.

1. The *demonstrative pronouns* are :—

	masc.	*fem.*	*plural.*
this (near by), pl. these	**wannan**		**waḍannan** [1]
	wanga	**wagga**	**waḍanga**
	ga, -nga,	**-rga, -lga,**	**-nga**
		-tga	
	nan		**nan**
that (over there), pl. those	**wanchan**	**wachan**	**waḍanchan**
	chan		**chan**

The forms **-nga, -rga, -lga, -tga,** are used as suffixes to nouns, the latter three forms being suffixed to feminine nouns, thus **litafinga,** this book; **ḳofarga,** or **ḳofalga,** or, by assimilation, **ḳofagga,** this door.

The forms **nan** and **chan,** which are the same in the singular and plural, follow the noun to which they are attached, whereas the remaining forms precede it. Thus **wannan litafi** or **litafin nan,** this book; **wachan hanya** or **hanyar chan,** that way; **waḍannan mutane** or **mutanen nan,** these men. In cases where **nan** or **chan** is used, the preceding word usually suffixes **n,** and in the feminine **r, l,** or **t**; but with **nan** the feminine is often **n,**

[1] In connection with the formation of these plurals and those of the relative, interrogative, and indefinite pronouns with **ḍ,** cf. the Sokoto and Gobir word **waḍan** for **mutanen ; waḍan Bima,** the people of Bima.

e.g. **ḳasan nan,** but **ḳasar chan** (or **ḳasach chan**). Ex.: **machen nan,** this woman; **yaron chan,** that boy; **abu,** thing, becomes **abin.** Ex.: **abin nan, abin chan.**

wannan . . . wannan and **nan . . . nan** are equivalent to this . . . that; thus **ka so wannan litafi ko wannan,** did you wish for this book or for that? The expression **shi ke nan** (lit. it is this) is very commonly used to denote all right! that is so. Cf. **da shi ke,** since it is, inasmuch as.

2. The ordinary *relative pronoun* (i.e. who, which, and the objective whom) is **wanda,** fem. **wadda,** pl. **waḍanda.** All three forms are frequently contracted to **da,** which does not vary for the feminine or for the plural. Before the abbreviated form of the relative, **da,** the genitival **n** (or fem. **r**) is usually suffixed to the preceding word. Ex.: **dokin da ya gudu ya faḍi,** the horse that ran away fell down; **akwiya da ka gani,** or **akwiyar da ka gani,** the she-goat which you saw. When the relative pronoun is used as a nominative it must be followed by the personal pronoun, thus, **yaro wanda ya gudu** (not **yaro wanda gudu**), the boy who ran away. When the subject to which the relative refers is a personal pronoun in the nominative case, the relative is often omitted in Hausa and the relative idea is expressed by two co-ordinate sentences in the same person. Ex.: **ni ne na faḍi,** it was I who fell; **ita che ta gudu,** it was she who ran away. But if the personal pronoun is in the objective case, it is omitted in Hausa and the relative is used. Ex.: **na nema wanda ya faḍi,** I sought him who fell. When the relative pronoun denotes the objective or accusative case, a personal pronoun in the objective case is often added after the verb, thus, **mutum wanda ka neme shi,** the man whom you sought (lit. whom you sought him).

abin da (from **abu,** a thing, **da,** which) is used as a relative pronoun to signify "that which" or "what."

3. *Interrogative pronouns.* The following pronouns are used in asking questions:—

	singular.		*plural.*
	masc.	*fem.*	
who? or which?	**wa, wanene**	**wache, wacheche**	**suwa, suwane, suwanene**
what?	**mi, me, mine, minene**		

The forms **mi, mine, minene** do not vary for the feminine or for the plural. Ex.: **wanene wannan?** who is this? **kai wanene?** who are you? **suwane ne?** which are they? **wanene chikin su?** which of them? **wache chikin su?** which woman among them?

In interrogative sentences the personal pronoun is placed before the verb as well as the interrogative pronoun, thus, **wa ya faḍa ma ka labari?** who told you the news? **wa ne shi?** who is he? i.e. you need not think about him. **wanne,** fem. **wache,** pl. **waḍanne,** is used as an adjectival interrogative pronoun, thus, **wanne doki ke nan wanda ya gudu?** what horse is it that has run away? **wache mache che wannan wadda ta zo?** what woman is it that has come? **waḍanne mutane ke nan?** what men are these? The plural is also expressed by inverting the sentence and using the plural of the demonstrative pronoun, thus, **waḍanan yara suwanene?** who are these boys? (lit. these boys, who are they?)

4. *The genitive* is expressed by placing **na** or **-n** between the object possessed and the possessor. The **-n** is the abbreviated form of **na**; and while the latter is a word in itself, the former (which is used the more frequently) is suffixed to the word which it follows, i.e. the object possessed. Ex.: **doki na sariki,** the horse of the chief, becomes in ordinary conversation **dokin sariki,** the chief's horse. If the object possessed is feminine, **ta** should be used in place of **na,** and **-r** or **-l** in place of **-n**; but when the object possessed is plural, **na** or **-n** must always be used. Ex.: **akwiya ta baḳo,** the she-goat of the stranger,

or **akwiyar baḳo**, the stranger's she-goat, **awakin baḳo**, the stranger's goats.

5. The possessive pronoun Whose? is expressed by placing the name of the object possessed before the interrogative pronoun and then using the genitival form **na** or **-n**, fem. **ta** or **-l** or **-r**. Ex.: **dokin wanene ke nan?** or **dokin nan na wanene?** whose horse is this? **ḍiyar wache che ki ke?** whose daughter art thou? (i.e. who is your mother?)

6. *The negative.* To express negation **ba** is placed before the pronoun which is the subject of the verb and after either the verb or the whole statement negatived, as the case may be. Ex.: **ba ya gani ba**, he did not see. **ba ya ga mutum ba**, he did not see the man. The imperative or deprecative negative "do not" is represented by **kada**, which precedes the personal pronoun. Ex.: **kada ka gudu**, don't run away.

The first personal pronoun, when preceded by the negative, drops its vowel, so that **ba na** becomes **ban.** There is, however, another form, **ba nā**, which is never contracted and which denotes the future, cf. p. 33. **ba ya** is frequently contracted to **bai.**

The *conjunction* "*that*," e.g. he said that this is so, is not expressed in Hausa.

In the case of the word **mutum**, a man, which ends in a consonant, an **e** appears before the genitival suffix **-n.** Ex.: **mutumen sariki**, the king's man. **mutumenga**, this man. When **mutum** is followed by **nan** or **chan**, it is written **mutumen nan, mutumen chan.**

Vocabulary II.

mata	wife
ḳofa	door or gate
litafi	book
hanya	road, path, way

ḍa	son
ḍiya	daughter
akwiya, akuya, akwuya	she-goat
baḳo	stranger
labari	news
ruwa (masc.)	water
gida (masc.)	house
abu, or **abin**	thing
gudu	to run, run away
nema [1]	to seek
gaya	to tell, explain
che	to say
faḍa, faḍi	to speak, tell
faḍa	to fight
faḍi	to fall
gani, [2] **ga** [3]	to see
săni [2]	to know
bi	to follow
isa	to be sufficient
chikin	in, inside
hăka	thus
ma [4]	to (prep.)

Exercises II.

mi yaro ya faḍa ma ka? ya che ruwa ba ya isa chikin gida. mache ta tafi? wache mache ke nan

[1] In the case of transitive verbs ending in **a** or **u** the final vowel usually becomes **e** when followed by a personal pronoun.

[2] The final **i** in **gani** and **sani** is frequently omitted, especially before the personal pronoun; e.g. **na gan shi,** I saw him. **gani** can also change to **gane** before a personal pronoun, not in questions but in statements or contradictions. **ka gan ni?** did you see me? **ka gane ni,** (why) you did see me; **ban gane ka ba,** I did not see you. **sani** never changes thus.

[3] When the verb to see is followed by a noun, **ga** is used in preference to **gani.**

[4] Specially used before the personal pronoun. Ex.: **ma ka,** to thee.

wadda ta zo? yarinya da ka gani ita ke nan. dokin wa ya gudu? dokin baḳo ne. waḍannan mutane mi sun che maka? ban ji ba. wanne labari shi ya faḍa ma ka? ya che mutum wanda ka nema ba ya zo ba. shi ke nan na gan shi.

wa ke da dokin sariki? ban sani ba, ban ga doki ba. yaron nan ya che bawan sariki ke (or, shi ke) da doki. abin da ka gaya ma ni ba haka ba ne. wache hanya ka bi? na bi hanyar fatake. wa ya gaya ma ka labari? mutum wanda ka gani chikin gida.

This is the man whom you sought. The stranger followed the road (of) which you told him. This woman is the daughter of that man. That man is the son of this stranger. Whose son is this boy? He is the son of the king's slave. The girl did not understand the news which you told her. She says that the boy has run away. Who told her so? The slave whom you saw in the house. Who are you? I am a stranger. Whose son are you? I am the king's son. Who is that? He is the trader's slave. What did you hear? What I heard is the news that I told you. Whose horse did the king mount? The horse of the stranger who followed you. This woman has the girl whom you saw.

CHAPTER III.

1. The *indefinite pronouns* are:—

	singular.		*plural.*
	masc.	*fem.*	
some one, something, a certain person or thing (used adjectivally and pronominally)	**wani**	**wata**[1]	**waḍansu, wansu** or **wasu**
any one, every one, each one (used as a pronoun)	**kowa, kowa-nene**	**kowa, kowa-cheche**	
any, every, each (used as an adjective)	**kowanne** or **kowane**	**kowache**	(not used in plural)
anything, everything, whatsoever it be, whatsoever	**komi, komi-nene, komenene**		

The particle **a**, which is prefixed to various forms of the verb, is used as an impersonal or indefinite pronoun, corresponding to English "one" or "they," French "on." Ex.: **an ji,** one heard, **an kama shi,** they caught him (see chap. vii. 1).

[1] A feminine form **wanche** is occasionally heard. This is also used as a feminine of **wāne** so and so.

There is a further pronoun, **wāne**, meaning "so and so." Ex.: **ina wane?** where is so and so? the name being known but not mentioned. The word **kaza** is used in a similar way in speaking of things. Ex.: **na ba shi abu kaza,** I gave him such and such a thing.

wani . . . wani denotes the one . . . the other: **wasu . . . wasu,** some . . . others.

No one may be rendered by **ba kowa, babu kowa, ba wanda,** or **babu wanda. ba komi** or **babu komi,** nothing (cf. note on **babu,** Chap. xv.). **kowanne** is combined with the plurals of the personal pronoun, thus, **kowannenmu,** each of us: **kowannenku,** each of you; **kowannensu,** each of them.

It will be observed that the greater part of the indefinite pronouns are formed by prefixing the particle **ko** to the interrogative forms, thus, **wa,** who? **kowa,** any one. **mi,** what? **komi,** anything. **ko** denotes either, or; and in negative sentences neither, nor. **ko** is also used in sentences where a negative meaning is implied though not expressed, thus, **ko ḍaya,** not even one. It is also used as an indefinite prenominal prefix, as already explained. It is further used as an adverbial prefix to convey a sense of indefiniteness, like the English ever, thus, **ina,** where? **koïna,** anywhere, everywhere, wherever. **yaushe,** when? **koyaushe,** at any time, always, whenever. **yanzu,** now; **koyanzu,** even now, immediately. **ḳaḳa,** how? **koḳaḳa,** however, any how.

2. The *reciprocal pronouns* are formed by prefixing **juna,** followed by the genitival particle **-n,** to the plural forms of the personal pronouns, thus, **junanmu, junanku, junansu,** one another. Ex.: **sun bi junansu. juna** can also be used by itself apart from the personal pronoun, thus, **mun yi murna da juna,** we rejoiced with one another.

3. *Reflexive and emphatic forms of the personal pronoun* are formed by using the words **da kai** (lit. with the head) together with the inseparable forms of the possessive

pronoun (**na, -nka, -nki, -nsa, -nta, -nmu, -nku, -nsu,** see chap. iv., rule 2). Thus :—

I myself	**ni da kaina**
thou thyself	**kai da kainka** or **kai da kanka**
fem.	**ke da kainki** or **ke da kanki**
he himself	**shi da kainsa, shi da kansa,** or **shi da kanshi**
she herself	**ita da kainta** or **ita da kanta**
we ourselves	**mu da kainmu** or **mu da kanmu**
you yourselves	**ku da kainku** or **ku da kanku**
they themselves	**su da kainsu** or **su da kansu**

The literal translation of the foregoing pronouns would be, I by myself, &c.

kaina, kanka, kansa, &c., are used as reflexive pronouns in the objective case. Ex. : **ya ḅata kansa,** he destroyed himself.

4. The *noun-agent* in Hausa is formed in a manner which closely resembles the Arabic, viz. by prefixing **mai-** pl. **masu-** to verbs and substantives. Ex. : **gudu,** to run ; **mai-gudu,** a fugitive ; **masu-gudu,** fugitives. **gida,** a house ; **mai-gida,** the owner of the house ; **mai-akwai,** the man who possesses ; **mai-shi,** the owner.

ma- is used in a somewhat similar way before verbs to form (1) nouns of the agent. Ex. : **saḳa,** to weave ; **ma-saḳi,** pl. **masaḳa,** a weaver. (2) Nouns of place. Ex. : **sabka,** to unload ; **masabki,** a lodging. (3) Nouns of the instrument. Ex. : **ḍauka,** to take ; **maḍauki,** a handle. In cases where the verb to which **ma-** or **mai-** is prefixed ends in **a,** the singular of the compound form ends in **i.** The word **ma-aiki** has a passive meaning, and denotes the person sent. Ex. : **ma-aikin Allah,** the Prophet.

Vocabulary III.

murna	gladness, joy
kai	head
maḍauki	handle

maaiki	messenger
kurḍi, kuḍi	money (lit. cowries)
jaki	donkey
sirdi, surdi	saddle
buga	to beat, hit
ḅata	to destroy
saḳa	to weave
sassaḳa	to carpenter
sabka, sapka	to unload, put down, alight
ḍauka	to take, take up
kawo	to bring
so	to wish, like, love, be willing
ḍaya	one
amma	but
a kan	on, upon
ga	to
da	with
ina	where?
koïna	anywhere
yaushe	when?
koyaushe	whenever, at any time
yanzu	now
koyanzu	immediately
ḳaḳa	how?
koḳaḳa	however

Exercise III.

wannan mutum ya che ba ya san wanda ya kawo kurḍi. kada ka faḍa ma kowa labari. wani ya hau doki wani ya hau jaki. kai wanene? ni yaronka ne. yaushe masassaḳi ya kawo maḍauki? ban sani ba. fatake sun ḅata junansu. mutane sun sabka kowa ya tafi gidansa. abin da na faḍa ma ka kada ka faḍa ma kowa chikin garinka. yaron nan ya gaya ma ni shi baḳo ne ya che ba

wanda ya san shi. mai-gida ya che shi da kansa ba ya sani ba.

Some fugitives on the road told me this news. Which road did they follow? Some followed this road, others followed that one. Every one knows this. There is no one who does not know him. Each man brought his money. Each of them went to his house. Where is this horse's saddle? It fell down on the road. The owner of the horse himself looked for it, but did not see it anywhere. Whose donkey did the boy bring? The merchant's. The boys beat each other. Don't hit yourself.

CHAPTER IV.

THE use of the *possessive pronouns* in Hausa appears at first sight to be highly elaborate, but when carefully studied it is seen to be comparatively simple. There are two sets of possessive pronouns; (1) separable, (2) inseparable. The first correspond to a large extent, though not invariably, to the English pronouns mine, thine, &c., or the French le mien, le tien, &c. The second, i.e. the inseparable forms, correspond to the English my, thy, &c., and the French mon, ton, &c.

1. The *separable possessive pronouns* are composed of two parts, the first of which is the genitival connective **na**, fem. **ta**, while the second part is the personal pronoun. This genitival connective always agrees in gender with the thing which is possessed. Ex.: **litafi naku ne**, the book is yours, but **akwiya taku che**, the she-goat is yours. The forms of the personal pronoun to which this genitival connective is joined in order to make the possessive pronoun are :—

(of) me	**-wa**	(of) us	**-mu**
thee, m.	**-ka**	you	**-ku**
f.	**-ki**		
him	**-sa, -shi**	them	**-su**
her	**-ta**		

NOTE.—It will be seen that the above are the same as the oblique cases of the personal pronoun given in chap. i. 3, with the exception of the first person, which is **-wa** instead of **ni**.

In the following table m. and f. denote the gender of the possessor :—

	when object possessed is masc.	*when object possessed is fem.*
mine or my, m.	**nawa**	**tawa**
f.	**nawa**	**tawa**
thine or thy, m.	**naka**	**taka**
f.	**naki**	**taki**
his	**nasa, nashi**	**tasa**
hers or her	**nata**	**tata**
ours or our	**namu**	**tamu**
yours or your	**naku**	**taku**
theirs or their	**nasu**	**tasu**

Ex.: **uba naka ne**, it is thy father, or, the father is thine, shows that the person addressed is a man. If the person addressed is a woman it would be **uba naki ne. uwa taka che**, it is thy mother, or, the mother is thine, shows that the person addressed is a man. If the person addressed is a woman, it would be **uwa taki che.**

2. The following are the *inseparable forms* which are suffixed to the substantives which they qualify. They are for the most part obvious abbreviations of the separable forms. Here, again, it will be seen that the only difference between the above and the oblique cases as given in chap. i. 3 is that the first person is **na** instead of **ni** (as in the oblique cases), or **-wa** (as in the case of the separable forms).

M. and f. denote gender of possessor—

	when object possessed is masc.	*when object possessed is fem.*
my, m. and f.	**-na**	**-ta**
thy, m.	**-nka**	**-rka, -lka**
f.	**-nki**	**-rki, -lki**
his	**-nsa, -sa, -shi**	**-rsa, -lsa (-lshi)**
her	**-nta**	**-rta, -lta**

	when object possessed is masc.	*when object possessed is fem.*
our	**-nmu**	**-rmu, -lmu**
your	**-nku**	**-rku, -lku**
their	**-nsu**	**-rsu, -lsu**

Ex.: **ubanka**, thy father (lit. the father of thee), shows that the person addressed is a man. If the person addressed is a woman it would be **ubanki**. **uwarka**, thy mother, shows that the person addressed is a man. If the person addressed is a woman it would be **uwarki**.

The forms **nasa** and **tasa**, his, hers, are frequently shortened to **nai** and **tai**, but when these shortened forms are used their use and meaning is the same as that of the inseparable forms. They cannot be used absolutely for his, hers, &c. The inseparable forms **nasa, tasa,** &c., usually follow the substantive which they qualify, but not always, e.g., **yi ta naka abu,** go on with your own business (where emphasis is required).

Vocabulary IV.

kasuwa	market
chiniki	trade, bartering
wuri	place
aboki	friend
gona	farm
karatu	reading, education
malam	malam, teacher
rubutu	writing
kaya, m.	a load, loads
mai-kaya, pl. **masu-kaya**	the owner of a load
mai-ḍaukan kaya, pl. **masu-ḍaukan kaya**	a carrier

ḳare	to finish, end (usually intrans.)
gama	to complete, finish (trans.)
fita	to go out
fito	to come out
koya ma	to teach
koya or **yin koyo**	to learn
ba	to give
tare	together
tare da	together with
dăga	from
aa	no

Exercise IV.

gidanga naku ko nasu ne? ba namu ba ne, na sariki ne wanda ka ga ḍansa chikin kasuwa. mutanen nan ba su ne sun tafi garinka tare da ni ba. matar wanene ke nan? matata che. akwiyar nan tawa che. fatake sun yi chinikinsu, sun ḳare. ina su ke yanzu? yanzu sun fita daga kasuwa sun tafi garinsu. ina abokinka? ya tafi wurin sarikinmu. kurḍin nan naka ne ko nata ne? aa nasu ne ba namu ba ne. gona (or **gonad**) **da na gani taku che ko ta wanene? tamu che.**

The teacher says that the boy whom you brought does not like reading. The mallam taught his son to write. He has taught mine nothing. He bartered his donkey. I gave him my horse. The king said to the traders that they must not bring their loads into his market. The owners picked up their loads; they went off. The loads that they took are mine. The man who owns this load went away with your friend. Where are the loads? I do not see mine.

CHAPTER V.

1. The tense which may best be described as the *perfect tense,* though it is also sometimes used to denote present action, is formed by prefixing to the simplest forms of the verbal stem the pronouns given in chap. i. 4 (i.e. **na, ka,** f. **kin, ya,** f. **ta, mun, kun, sun,** and the impersonal pronoun **an**).[1] The following are instances of the use of this tense where present action is denoted: **ka ji Hausa?** do you understand Hausa? **mun ji,** we understand. **mun gode ma ka,** we thank you. **mun yarda,** we agree. **sun fimu,** they surpass us. **mun iya,** we are able. This use is specially common where the verbs **ji,** to understand, **sani,** to know, or **gani,** to see, are employed. The expression **na yi** may denote either I did, I have done, or I do.

2. There is another tense which may be called the *narrative* or *historic past*, which is specially used in narration and in dependent sentences. In the singular the forms given for the perfect tense are used;[2] in the plural the forms used are:—

[1] The final **n** in the plural is probably not part of the pronominal form, but is a verbal suffix.

[2] The form **kika,** for the fem. sing. of the second person, is found. Comparing the singular and plural prefixes in the perfect and narrative tenses, we notice that in the perfect tense five out of eight have the **-n** termination, and in the narrative tense five out of eight have the **-ka** termination. It is possible that originally all eight were uniform, and that the singular forms **nan, kan, yan, naka, kaka, yaka** were altered to prevent their being confused with other words similarly pronounced.

we	**muka** or **munka**
you	**kuka** or **kunka**
they	**suka** or **sunka**

Ex.: **muka tafi kasuwa muka zamna muka yi chiniki muka komo,** we went to the market, sat down, traded, and returned. **sa'an da muka tafi kasuwa muka zamna,** &c., when we went to the market we sat down, &c.

This tense is also used in dependent sentences to express future action as well as past. Ex.: **idan suka zo gobe,** if they come to-morrow. This might also be **idan sun zo gobe.** There does not appear to be any distinction between the two forms in this use, except in the matter of order. If the protasis precedes the apodosis, either tense may be used for the former; but if they are reversed, the protasis takes the form in **-ka,** cf. Ex. vi. 6th sentence, where **kun** could not be used unless the sentence were transposed. **idan kun** (or **kuka**) **gan shi gobe ya che...**

3. The *present tense* expressing present and continuous action is formed by prefixing either to the simple form, or more frequently to the verbal substantive formed from it, the following modifications of the personal pronoun. Whether the suffix **na** is actually part of the pronominal form or some form of auxiliary verb need not be discussed here.

I (am)	**ina**	**ni ke**
thou (art), m.	**kana**	**ka ke**
f.	**kina**	**ki ke**
he (is)	**shina, yana, yina.**	**shi ke, ya ke, yi ke**
she (is)	**tana**	**ta ke**
we (are)	**muna**	**mu ke**
you (are)	**kuna**	**ku ke**
they (are)	**suna**[1]	**su ke**

[1] **na** is often used where we should have expected **suna**; e.g. **mutane na yin haka,** the men are doing so. **dawaki na gudu,** the horses are running away. This use is of doubtful correctness and should not be imitated. Note "participial" use of **na** in **bako na ido ba na gan gari ba,** the stranger (though) with eyes who cannot see the town.

The above tense may be used to express continuous action, even though the action be complete ; e.g. **shekara goma yana tafiya har ubansa ya hana shi,** he had been travelling for ten years till his father stopped him.

4. The *verbal substantive*, which roughly corresponds to the English present participle, is formed by suffixing **-a** to verbs ending in **-i**, and **-wa** to verbs ending in **-a, -e,** or **-o.**

The verbal substantive formed from **zo,** to come, is **zuwa** (or **zowwa**) coming. Ex. : from **tafi,** to go, and **tafo,** to come, are formed the verbal substantives **tafiya,** going, **tafowa,** coming ; thus **kana tafiya,** thou art going ; **ina tafowa,** I am coming ; **ana tafowa,** they are coming.

There are many verbs from which verbal substantives do not appear to have been formed. In these cases the forms of the personal pronoun given above can be used before the simple forms of the verb. Ex. : **yi,** to do or make ; **mi kana yi,** what are you doing? **ina aiki,** or **ina yin aiki,** I am working.

In cases where these forms of the personal pronoun are used with the simple forms of the verb followed by a substantive, the connective or genitival **-n** is generally suffixed to the verb. Ex. : **kana yin aiki?** are you engaged in work ?

5. Where any of the above tenses or the verbal substantive is used *in negative statements*, the following pronouns must be used : **na** or **ni, ka, ki, ya** or **shi, mu, ku, su.** Ex. : **ba ya zuwa ba,** he is not coming. **ba mu tafi ba,** we did not go. **ba shi da abinchi,** he has nothing to eat. (For an exception see p. 36 note.)

6. The forms ending in **-ke** are very seldom used with verbal substantives. If the subject of a sentence, being a noun or pronoun, commences a sentence, the forms with **ne** are very often used, but if any other form comes first, e.g. a substantival or adverbial clause, the object, or predi-

cate, or an interrogative particle, then the forms in **ke** are more commonly used. Ex.: He is my son, **shi ne ḍana** or **ḍana shi ke. muna so haka,** but **haka mu ke so.** The forms in **ke** are commonly used in asking questions or in the answer to a question in which this form has been used. Ex.: **mi ku ke yi,** what are you doing? Ans. **aiki mu ke yi,** we are working. If this statement had not been the answer to a question, it would have been **muna yin aiki.** It is impossible to give complete rules in regard to the use in any particular instance of the forms in **na** or **ke.** This can only be satisfactorily acquired by practice.

The verbal pronouns ending in **-na,** when followed by the preposition **da,** with, can be used to denote possession in the same way as the forms **ne, ke, che;** cf. p. 10. Ex.: **shina da abinchi,** he has something to eat.

VOCABULARY V.

magana	word, talk
tafiya	going, journeying, a journey
aiki	work
anfani	use, advantage
ruwa, masc.	water, rain
sa'a	hour, time
abinchi	something to eat, food
linzami, lizzami	bridle
likkafa, likafa	stirrup
jiya	yesterday
yau, yo	to-day
gobe	to-morrow
iri	kind, sort
gaskiya	truth
ḳariya	falsehood, a lie
dare	night
shekara	year
rana	sun, day
goma	ten

tashi	to rise up, start
tafo	to come
zamna	to sit down
komo	to return, to come back
koma	to return, to go back
hana	to prevent, hinder
shiga	to enter, go in
shigo	to enter, come in
ḅache	to be spoiled
chi	to eat
samu	to find, obtain
kawo	to bring
sa'anda	when, the time when
domi, dommi, donmi	why?
domin or **don**	because, because of, in order that
kuma	again
da	and
har, hal	until
idan	if

EXERCISE V.

daga ina mutumen nan ya fito? ya faḍa ma ni ya fito daga Kano, ban san abin da ya kawo shi ba. ina anfanin gidanka ba ya hana ruwa ya shiga chiki. sa'anda muka komo muka ga kayanmu duka sun ḅache. ina ubanka? shina tafowa. kana son tafiya tare da ni? ina so. mi su ke yi yanzu? suna chin abinchinsu. mi ku ke kawowa? abin da muka samu chikin kasuwa. minene? sirdi da linzami da likkafa da kayan doki duka, ina tafiya da su wurin sarikin gari.

The man whom you saw yesterday has come. He says he is coming again to-morrow. My boy says that the rain prevented his travelling. What is the use of talk like this? I know it is not true. You are lying. Your friend gave me something to eat; yesterday I ate nothing. When we

heard the news we started; travelling day and night, we arrived here. What is the use of this horse? It fell down yesterday and has fallen down again to-day. Why are you sitting here? I am looking for something to eat. The king is entering the town; he is coming directly. We went to the market and found everything we want. When we entered the house we sat down and ate our food.

CHAPTER VI.

1. The *future tense* is expressed in Hausa in two principal ways. (1) By prefixing the verb or particle **za** to the personal pronoun; (2) by suffixing the particle **-a** to the same forms.

Thus we have:—

I will	**za ni**,[1] **zan**, or	**(ni-a)**	contracted to **nā** or **nī**
thou wilt, m.,	**za ka**	**(ka-a)**	„ **kā**
f.,	**za ki**	**(ki-a, kiya)**	
he will	**za shi**,		
	za ya	**(ya-a, shia)**	„ **yā, shī**
she will	**za ta**	**(ta-a)**	„ **tā**
we will	**za mu**	**mu-a, muwa** often	„ **ma**
you will	**za ku**	**ku-a, kuwa**	
they will	**za su**	**su-a, suwa**	„ „ **sā**

The two forms have distinct meanings, but are sometimes interchangeable. The first, **za ni,** corresponds to the English I am going to, I am about to; the second, **nā,** &c., to I will, I shall. Ex.: I am going to start, **zan tashi.** All right, I'll start, **to, nā tashi.**

In the second form the future is expressed by laying stress on the pronoun, the voice being distinctly raised. A further method of expressing future action is by means of the passive formations, and will be referred to later on.

The future of the verb "to be" is formed by using **zama,**[2] to become, with either of the forms of the future given above. **kā zama talaka,** you will become poor.

[1] With the uncontracted form of the future the verbal substantive is used; e.g. **za ni tafiya,** but if the contracted form e.g. **zan** or **nā** is used it appears that the simple form of the verb is always used; e.g. **zan tafi.**

[2] **zama** may perhaps have been formed from **za ma,** to arrive at, happen.

2. *The Infinitive.*—There are three separate uses of the infinitive in English. It is used—

(*a*) As an abstract substantive, e.g. to travel is troublesome.

(*b*) In cases where two verbs occur, the latter of which is dependent upon the former, the latter being an infinitive, e.g. I wish to go.

(*c*) To express purpose, e.g. he brought food to eat. This use is called in modern English grammars the gerundial infinitive.

There is no infinitive form in Hausa. The above three English uses of the infinitive are represented in Hausa as follows:—

(*a*) is represented by the verbal substantive (as stated before, chap. v. rule 4, there are many verbs in which the simple verbal form is also the substantive form, e.g. **chi,** to eat; **chin abinchi,** the eating of food). Ex.: To travel is troublesome, **tafiya ta yi wahala,** or **tafiya da wahala ta ke.**

(*b*) is represented either by—

(1) The verbal substantive. Ex.: I wish to go, **ina son tafiya.** I intended to go,[1] **dā za ni tafiya** (lit. formerly I was going to go).

Or by (2) a subjunctive or conjunctive mood formed by prefixing the following pronouns to the simple verbal form:—

	singular.	*plural.*
1st person	in'[2] (im' before b)	mu
2nd	m. ka	ku
	f. ki	
3rd	m. ya or shi	su
	f. ta	

[1] Unfulfilled intention is generally expressed thus by the use of **dā.**
[2] The vowel which is sounded before the **n** is probably euphonic.

Ex. I wish to go	**ina so in tafi**
I wish him to go	**ina so shi** (or **ya**) **tafi**
Did you intend to go?	**ka yi nufi ka tafi**

(*c*) is represented—

(1) By the verbal substantive as in (*b*) 1. Ex.: I am preparing to travel, **ina shirin tafiya.**

(2) By the use of the subjunctive mood, as in (*b*) 2. Ex.: I shall try to come back, **nā yi ḳoḳari in komo.** I sent him to bring the horse, **na aike shi shi kawo doki.**

(3) By the use of the future forms beginning with **za,** introduced by relative pronouns or particles. Ex.: I sent a man to bring a horse, **na aike** (**mutum**) **wanda za shi** (or **za ya**) **kawo doki.** There is nothing for me to eat, **ba abin da zan chi.** I taught him how to clean a gun, **na koya masa yadda** (or **kanda,** or **wada**) **za shi** (or **za ya**) **wanke bindiga.**

(4) By the use of various conjunctions. Ex.: I sent him to bring the horse, **na aike shi don** (or **domin,** or **garin**) **shi kawo doki,** or, **na aike shi garin kawo doki.**

(5) When the subject of the English infinitive is the same as the verb on which it is dependent, the connective word in Hausa, whether conjunction or preposition, is frequently omitted. Ex.: **ya tafi neman doki,** he went to seek the horse. **na tafi halbi,** I went to shoot. In both these cases **garin,** "for the purpose of," might be inserted after the first verb, **halbi** and **nema** being thus treated as verbal substantives.

3. The particle **kan** is a defective auxiliary verb, and is used to give to the verb with which it is used (1) a frequentative or habitual sense; (2) a subjunctive or concessive sense; (3) a sense of necessity or certainty.

Ex.: (1) **shi kan yi haka,** he is in the habit of doing this; **almajiri shi kan biḍa dangi nai,** the pupil would seek after his relations (cf. B 137); **a kan yi haka,** one frequently does so.

(2) **wanda ya chi giginya chikinsa ya** (or **shi**) **kan yi chiwo,** he who eats (the fruit of) the fan-palm (some day) his stomach will suffer (lit. be sick).

(3) **shi ne shi ke shakka azaban lahira sai ya gamu da wuta ya kan che kaitaro,** the man who doubts the pain of the next world, when he meets the fire will say, Alas!

kan is used with the following pronouns: **ni** (or **na**), **ka, ki, ya** or **shi, ta, mu,**[1] **ku, su.**

There is another particle, **ka,** which may perhaps be an abbreviated form of **kan.** It appears to have a future meaning similar to **za.** Its use is mainly confined to poetry. For examples cf. list of proverbs, chap. xv.

abin da hankali ba ya gani ba ḳaḳa ido shi ka gashi ḳwarḳwarḳwar, what the intelligence does not perceive, how will (or can) the eye see it clearly?

4. The word **sai** is used in the following senses:—

(1) Only, except, or but; thus, **sai wannan,** this only.

(2) Until. **sai ka tsufa,** (wait) till you grow old. **sai gobe,** till to-morrow.

(3) It is often used to introduce sentences in continuous narrative, and is practically equal to "then." Cf. **abin da duniya ta gada sai wani ya rasa wani kan samu,** what fortune bequeaths, one lacks, another obtains.

Vocabulary VI.

wahala	trouble
barchi	sleep, or to sleep
shiri	preparation
ḳoḳari	attempt, endeavour
hankali[2]	intelligence, carefulness
bindiga	gun
ido	eye

[1] The negative form of **mu kan yi** is **ba mun yi ba**; see rule given on p. 29. 5.

[2] **hankali** is commonly used as an interjection. Thus, **hankali,** or **yi hankali,** take care!

giginya	fan palm, or deleb palm
raḳumi	camel
rijiya	a well
daḍi	sweetness
chiwo	sickness
tsoro	fear
talaka, talakka	poor
nufi	to intend, purpose, desire (verb or noun)
halbi, harbi	to shoot
wanke	to wash, clean
biḍa	to seek, search for
iya[1]	to be able
ji tsoro	to be afraid, feel fear
akwai	there is, there are
dā	of old, formerly
ī, or ii	yes
babu	nothing, not any
in	if
don, domin, garin	as conjunctions, in order that: as prepositions, on account of
yadda, yăda, kanda, wadda, wăda	how, the way in which
to	all right, very well

Exercise VI.

ban san abin da za mu yi yanzu. idan ka tafi wurinsa yā faḍa ma ka labari. kowa ya zo gidana ni kan ba shi abinchi. mata chan ta che ba za ta tafi ba sai mun zo. im ba ka ba ni gaskiya ba zan tafi. ya che yā ba ku gaskiya idan kuka

[1] **iya** appears to be used as though it were a transitive verb, meaning to be equal to, attain to, compass, and can directly precede a substantive or a verbal substantive in sentences where the infinitive is used in English. **ka iya rubutu,** or **ka iya yin rubutu,** are you able to write?

gan shi gobe. kana son tafiya da rana ko da dare? tafiya da dare da wahala amma idan ka so nā yi ḳoḳari. ka iya tafiya? ba nā iya ba; ina son barchi domin idona yina chiwo. na faḍa masa shi kawo ma ni bindigata, ya che za shi wanke ta.

I told him I would not see him till to-morrow because it was useless to see him to-day. There is no one in this town who speaks the truth. Did you do what I told you to do yesterday? No, I did not do it. Will you do what I tell you? I cannot. These men wish to tell you the truth, but they are afraid. We are going away to-morrow; if we come back we shall see you again. I am not going away; I will await your return. I am constantly in the habit of going to the market and doing business with the traders. If I send a boy to bring them, will they come? Yes. I want you to clean this gun. I cannot. I intended coming to see you. Did you intend to go?

CHAPTER VII.

The Passive Voice.

1. In Hausa, where the agent of any action is indefinite, and corresponds to the English 'one' or 'they,' or the French 'on,' an intial **a** is affixed, which for purposes of translation and construction may be treated as an indefinite or impersonal pronoun. Ex.: **an tafi,** one has gone; **aka tafi,** one went; **ana kiran ka,** one is calling you; **am bani,** one has given me; **ana tafiya,** one is going; **aka kwana,** one slept; **ana dariyata,** they are laughing at me; **an kama shi,** they caught him. If this **a** be regarded as an indefinite pronoun, there is, strictly speaking, no passive formation, but for practical purposes the passive voice is formed by prefixing this pronoun; for use of suffix **u** as a passive formation, see page 45, **5.**

2. The *passive* voice is formed by prefixing **an** (or **am** before **b, p, f** or **m**), **aka**, or **anka** to the simple form of the verb, the distinction between the three forms corresponding to the three indicative forms, **mun, muka, munka**; i.e. **an** denotes the perfect. Ex.: **an kawo shi,** it is brought (or one brought), it has been brought (or one has brought). **aka** and **anka** denote the dependent or narrative past. Ex.: **sa'anda aka kawo ni,** at the time when I was brought; **jiya aka yi wannan abu,** yesterday this thing was done.

3. As will be seen from these examples, the subject, whether substantive or pronoun, is placed after the verb in the passive. The forms of the personal pronouns used, which are the same for all tenses of the passive, are the following: **-ni, -ka, -ki, -shi, -ta, -mu, -ku, -su.**

4. The *passive voice of the continuous present* is formed by prefixing **ana** or **ake** to the simple form of the verb. These correspond to **ina** and **ni ke** in the active voice. The latter form is chiefly used in asking or answering questions, as in the active voice; cf. V 6. Ex.: **ana kore ni da yunwa,**[1] I am being driven away by hunger.

This prefix can also be used with the verbal substantive. Ex.: **ana kawowa,** they (it, &c.) are being brought, or one is bringing; **ana zuwa da su,** they are being brought, or one is coming with them.

When **ana** is prefixed to the simple form of the verb, a connective **n** is usually placed between the verb and its subject. Ex.: **ana samun mutane,** the men are being found, or, one is finding the men.

5. The above forms, **an, aka, anka, ana,** and **a ke,** cannot be used with a negative. The *negative* of the above tenses *of the passive* is expressed in all cases by prefixing **a-** to the simple form of the verb or to the verbal substantive. Ex.: **ba a kore shi ba,** he was not driven out.

6. The two forms of the *future tense* which are expressed in the active voice by prefixing the particle **za** or suffixing the particle **a** to the personal pronoun, are expressed in the passive voice by prefixing **za** to the shortest passive form, viz. that in **a** or by prefixing a long emphasized **ā.** Ex.: **za a kasheshi,** he is going to be killed, or one is going to kill him; **ā kasheshi,** he will be killed; **za a tafi,** one will go.

7. The *imperative mood of the active voice* is formed by prefixing the personal pronouns **ka, ki, shi, (ya), ta, mu, ku, su** to the simplest form of the verb. Ex.: **ka ba ni wannan,** give me this. This might be translated equally well, thou didst give me this. That the sentence is in-

[1] This form **ana koreni** is common, but incorrect. It should be **ana korata,** as the participial form **ana** should take the verbal subst. **kora,** which is properly fem., though often used as masc.

tended to be imperative is shown by the intonation or by the context.

In the second person of the imperative the pronoun is very generally omitted. From **je,** to go, are formed **je ka** (m.), **je ki** (f.), go ! get out ! **ya ka** (m.), **ya ki** (f.), come ! is a defective verb. These are apparently the only two cases in which the pronoun follows the verb.

It will be seen that the above imperative pronouns are the same as the subjunctive pronouns given in chap. vi., rule 2. In the semi-imperative use of the first person, let me, the subjunctive **in** is used. **in tashi,** let me start.

The *imperative mood of the passive voice* is formed by prefixing the short **ă** (to be distinguished from the long **ā** of the future passive) and suffixing the personal pronouns as given in rule **2** of this chapter; e.g. **a kore shi,** let him be driven away, or, let one drive him.

The English active imperative is frequently expressed by the use of the passive forms of the verb. Thus, **a kawo shi,** let it be brought, or let one bring it, would frequently be substituted for (**ka**) **kawo shi,** bring it. When the passive forms are used, the final pronoun is frequently omitted in cases where there is no risk of a misunderstanding arising. Thus, **a kawo,** lit. let be brought, or let one bring, is frequently used for **a kawo shi.**

8. The *passive voice of the subjunctive mood* is formed in the same way as the imperative passive, namely, by prefixing the short **ă** and suffixing the pronouns given in rule **2** of this chapter. Ex.: **ba na so a kore shi,** I do not wish that he should be driven away; or, I do not wish that anyone should drive him away.

The *negative of the subjunctive and imperative,* whether active or passive, is expressed by **kăda,** do not, let not, that not, lest. Ex.: **ina jin tsoro kada a kore ni,** I am afraid lest I may be driven away; or, I am afraid lest anyone should drive me away. **ya che kada in yi haka,** he said that I was not to do so. **ya che kada ayi**

haka, he said this was not to be done; or, he said that one was not to do this. **kada a yi shi,** don't let it be done; or, don't let anyone do it. **kada ku yi haka,** don't do so.

9. There are certain verbs which acquire a passive or intransitive sense by changing the last syllable into **che** or **she,** and which form a past participle passive by adding this passive termination to the active form. The following are some of those most commonly found:—

transitive.	*passive or intransitive.*	*past participle passive.*
ḅāta,[1] to spoil	**ḅāche,** to be spoilt	**ḅātache,**[2] pl. **ḅatattu,** spoilt
lalata, to spoil (tr. or intr.)	**lalache,** to perish	**lalatache,** pl. **lalatattu,** perished
busa, to blow (tr. or intr.)	**bushe,** to be dry	**busashe** or **bushashe,** dried up
tafasa, to boil (tr. or intr.)	**tafasu** (or **tafashe**), to boil (intr.)	**tafasashe,** boiled
rikita, to confuse	**rikiche,** to be confused	**rikitache,** pl. **rikitattu,** confused
fasa, to break	**fashe,** to break (tr. or intr.)	**fasashe,** pl. **fasassu,** broken

The past participle passive may also be formed by reduplication:—

dafa, to cook — **dafaffe,** pl. **dafaffu,** cooked
nuna, to be ripe — **nunanne,** pl. **nunannu,** ripened
tara, to collect — **tararre,** pl. **tararru,** collected

mutu, to die, has a past participle, **matache,** pl. **matattu,** dead.

[1] Cf. **ḅăta,** to lose or be lost; **ḅăche,** to be lost; **ḅătache,** fem. **ḅătatta,** pl. **ḅatattu,** lost.
[2] Cf. Note on p. vi.

Vocabulary VII.

jiya	yesterday
shekaranjiya	the day before yesterday
wata, masc.	month
watan jiya	last month
watan gobe	next month
manzo	messenger
yaki	war
rago	ram
nama, masc.	flesh, meat
nisa[1] or **nesa**	distance
nesa	far (adj.)
da nisa	distant (used adjectivally and adverbially)
bari,[2] **bar**	to leave, leave alone, allow
kashe (sometimes contracted to **kas**)	to kill
kore	to drive away
tamaha, tammaha	to think, suppose
tsamani, tsammani	„ „
yanka	to cut, slaughter (of animals)
tambaya	to ask
a	at

[1] **nisa** is a noun and **nesa** is sometimes an adjective; e.g. **komi nisan dere**; **kaka nisan hanya**; **wanga ya fi nisa**; **ruwa da nisa shi ke**; **tafiya mai-nisa**; but **ruwa nesa ya ke**; **tun shina nesa**; **mun tafi nesa** (adverbial). According to a local use which is found in some districts **nisa** denotes a greater distance than **nesa**.

[2] The final **i** is omitted before the direct object if a personal pronoun, and occasionally before the object if a substantive; thus, **bar shi,** leave him alone, but **bari mu tafi,** allow us to go; in the latter case **mu** is not the direct object of **bari.**

29 Hausa words.

awaje, waje	outside (adverb and preposition)
gare	to (used with the personal pronoun)
har abada	for ever
tukuna, tukunna	as yet, not yet, presently
kăda	do not, that not, lest

EXERCISE VII.

tafi wurin sariki ka gaya masa shi aike manzonsa gare ni. ina so in tambaye shi ko am ba shi abinchi. ya che am ba shi kurḍi amma ba a ba shi abinchi ba tukuna. an zo da mutane? tukuna, ana zuwa da su. ka gaya ma su kada su ji tsoro ba za a kore su ba. ā barsu su tafi? idan sariki ya che ă bar su, ā bar su. kana tsamani sā zo chikin watan nan ko watan gobe? ba za su zo ba chikin watan nan. suna tafowa ko ba su tafowa ba? na ḳare aikin nan shekaranjiya a ba ni wani. yaḳi ya ḳare? a'a yaḳi ba ya ḳarewa har abada.

If the ram has been killed, do not let the men eat the meat now, because if they eat they won't want to travel far. When the messenger comes, do not let him enter the house; he must sit down outside until I return. Where is this thing to be found? I don't know; nothing like it is to be found here. Do not let your boy mount my camel, lest he fall. Give me water from the well in your house, for I have nothing to drink. Tell him that if he comes to see me to-morrow I will not see him. It is all a lie; there is no truth to be got from them. I feel glad that you have come.

CHAPTER VIII.

1. In the Semitic languages proper the verbal stem undergoes a series of changes, by the addition of various prefixes, by doubling one of the existing consonants, or by modification of the vowel sounds. In this way some fifteen voices, or changes of meaning somewhat resembling voices, are obtained. In the Berber language, to which Hausa is probably allied, there are ten such voices, though the changes in the verbal stem do not bear any close resemblance to those in Arabic. In Hausa there appear to be traces of four or five such, though, with the exception of the ordinary passive formation, it is doubtful whether it is possible to connect them with any uniform changes of meaning.

2. The ordinary form of the Hausa verb ends in **a**, **e**, **i**, **o**, or **u**. It seems impossible to assign any distinct meanings to the first three terminations, which are also found in Nupé and Fulah. Many verbs seem to be used indifferently with each in turn. In certain cases the termination **e** is apparently used when followed by a direct object only, and the termination **a** when this object is qualified by the addition of some subsidiary clause. Ex.: **na ture mutum,** I pushed the man out. **na tura mutum a ruwa,** I pushed the man into the water.

As has been already stated, in cases where the simple form of the verb ends in **a** or **u**, this form changes its final letter to **e** when followed by a pronoun which is its direct object. Ex.: **na samu mutane,** I found the men; but,

na same su, I found them. **ya ḍauka kaya,** he took up the load; but, **ya ḍauke shi,** he took it up. There are a certain number of exceptions to this rule. Ex.: **ya tara mutane,** he collected the men; **ya tara su,** he collected them. **ya ḳara su,** he increased their number.

3. In cases where a verb uses more than one of the terminations **a, e,** and **i,** there is usually some distinction of meaning denoted by the different forms, though it does not seem possible to suggest any general rules. Ex.: **ya faḍa mani,** he told me; but, **ya faḍi gaskiya,** he told the truth. **ya faḍi,** he fell down; **ya faḍi ḳasa,** he fell to the ground. **ya faḍa a ruwa,** he fell into the water; but, **ya faḍa ruwa,** he flung himself into the water.

4. The termination **o** suggests movement towards the speaker, or something done for the benefit of the speaker. Ex.: **tafi,** to go; **tafo,** to come. **kai,** carry away; **kawo,** bring here. **wanke,** to wash; **wanko,**[1] wash it and bring it back. **nema,** to seek (**neme** before a pronoun); **nemo,** to seek and bring. **koya** (followed by **ma**), to teach; **koyo,** to learn. **bi** and **biyo,** to follow.[2] In some cases **o** is the only termination employed. Ex.: **so,** to wish.

5. The termination **u** is generally used where a passive or intransitive sense is intended. Ex.: **buḍe,** to open; **buḍu,** to be open, or to be opened. **tara,** to collect (trans.); **taru,** to assemble. **ḳara,** to increase; **ḳaru,** to be increased. **gama,** to join together; **gamu,** to be joined, to meet (intrans.).

mutu, less commonly **mache,** to die, both intransitive, and **samu,** to find, transitive, do not conform to the above rule. **samu** is, however, used in a passive or intransitive sense in the expression, **hanya ta samu,** there is a road, or the road is obtained; i.e. the road now exists.

[1] There is a third form, **wonka,** used with **yi,** which denotes to wash the whole body, to bathe. It is probably a verbal substantive.

[2] **bi, biyo,** to follow; e.g. **im biyo ka,** I will follow you. This is a name for the women who accompany carriers on the march. The idea of intimacy is conveyed by the **-o** termination. Cf. expression, **to run away with,** i.e. elope.

6. From these forms in **-u** are obtained forms in **-uwa,** which, in addition to their passive or intransitive meaning, also denote potentiality or the opposite. The forms may be regarded as passive verbal substantives, and are used with the same pronominal forms as the active verbal substantives. Ex.: **shina yiwuwa** or **yuwuwa,** can it be done? **ba shi yiwuwa,** it can't be done. **gulabe suna ḳetaruwa,** can the rivers be crossed? **ba ta amruwa** or **auruwa,** she is not marriageable. **ba na damuwa,** I am not to be annoyed.

7. Apart from the variations of the terminal vowel already given, a number of suffixes are used with certain verbs. It seems impossible to connect any uniform changes of meaning with the use of these suffixes.

The following are examples of such changes:—

ba,[1] to give. Ex.: **ya ba shi ita,** he gave her to him. **bada** takes a preposition before the indirect object. Ex.: **ya bada ita gare shi,** he gave her to him. Where the accusative follows the verb directly, **bada** is used in preference to **ba;** where the indirect object follows the verb directly, **bada** must not be used. Ex.: **ya ba ni kurḍi,** he gave me money; but **ya bada kurḍi ga mutane,** he gave money to the men. It is also used idiomatically thus: **bada girma,** to honour; **bada gaskiya,** to believe; **bada laifi,** to accuse; **bada hanya,** to give way; but **hanya ta bada mu zuwa gari,**[2] the road led us to the town; **bayas** or **bayar,** to give up, restore. When followed by an object **da**[3] is added. Ex.: **na bayas,** or **na bayas da shi,** I give it up.

yas or **yar,** to throw; **yas da, yar da** are the active forms governing a direct object.

chi, to eat; **chima,** to swallow up; **chida** or **chishe** (followed by pronoun), to give to eat. Ex.: **na chi-**

[1] For an idiomatic use of **ba,** cf. **fure da ban sha'awa yi ke,** this flower is (lit., with the giving) pretty.

[2] **hanya ta kai mu gari** would be more correct.

[3] For the various meanings of **da,** cf. chap. ix.

she shi, I gave him to eat; **chinye** or **chanye,** to eat up.

zuba, to pour, be spilt; **zubas** or **zubar** (when followed by an object **da** is added, as with **bayas**), to pour away; **zubda,** to pour, throw away, or to upset (water).

tashi, to rise; **tada** or **tashe** (before a personal pronoun), to make to rise, raise.

ḅata, to destroy, be spoilt; **ḅatas, ḅatas da,** to destroy; **ḅache,** to be spoilt.

kwana, to spend the night; **kwanta,** or **yin kwanche,** to sleep, lie down to sleep.

manta, or **manche,** to forget.

saya (before a pronoun, **saye**), to buy; **sayar, sayas** (when followed by an object, **sayas da, sayar da,** or **saida**), or **saishe** (before a personal pronoun), to sell; **saiyo,** to buy and bring back.[1]

8. The force of verbs is frequently intensified by the reduplication of the first syllable. Ex.: **tsaga,** to tear; **tsatsaga** or **tsatsaga,** to tear to pieces. **chika,** to fill; **chichika** or **chichika,** to fill to the full. **buga,** to strike; **bubuga** or **bubbuga,** to strike repeatedly. **gusa,** to gush out; **gurgusa,** to gush out abundantly. **tara,** to collect; **tattara,** to heap up.

Vocabulary VIII.

gora, masc.	calabash
goran ruwa	water-bottle
ḳasa	ground, earth, land
yawo	a walk
yin yawo	to go for a walk
gulbi pl. **gulabe**	river
dilali or **dillali**	broker

[1] There is no verbal substantive formed from **saya,** or **saye,** to buy. Thus, **saye da sayarwa** (or **sayaswa**), buying and selling.

zăne pl. **zanuwa**, or **zanna**	a piece of cloth
saura, masc.	rest, remainder
daji, or **jeji**	bush, scrub, uncultivated forest land
inuwa	shade
zuba	to pour out, be poured out
tara	to collect (trans.)
jirigi	canoe
buḍe	to open
rufe	to shut
gama	to join together (trans.)
ḳara	to increase
mutu	to die
ḳetare	to cross
amre or **aure**	to marry, marriage
laifi	sin, offence
sha	to drink
saya	to buy
ḳi	to refuse, deny, hate
sayar, sayas, saida	to sell
karḅa, karḅi	to receive, accept
dame	to mix, confuse

Exercise VIII.

ḳaro ma ni abinchi, ba ya isa ba. to, nā ḳara shi. bawana ya tafi neman yaro ba ya same shi ba, kai ka tafi ka nemo shi. ina so ka kai zanen nan wurin dilali shi saida shi, idan ya sayar ka karḅi kurḍi ka sayo ma ni rago ka kawo sauran kurḍi. dokin nan na sayarwa ne? a'a an sayas da shi jiya. ina so in sayi raḳumi ina a ke samunsa? masu-raḳumi suna chikin kasuwa suna saye da sayarwa. guibin nan shina ḳetaruwa? a'a ba shi

ḳetaruwa, ba ya bushe har abada. kana so sariki shi ba ka jirigi domin ka ketare? sariki ya che ka ba shi abinsa. to na bayas.

My friend welcomed me on the road. I met the traders in the bush; they were lying in the shade. I made them get up and take me to the town. Get up and bring me water to drink. I filled my water-bottle this morning, but it was spilt on the way; my boy upset it. How did you spoil this book? I don't know; I found it spoilt. Boil me some water. The water has boiled. Give me some boiling water. When the food is cooked, tell me. Give me some cooked food. The meat is cooked. Go to the market and buy me a saddle. The man who has the saddle refuses to sell it. Are there no saddles to be found in the market? Go to some one else and buy.

CHAPTER IX.

1. The following are the *prepositions* most commonly used :—

ma	to
ga, gare	to, towards
a	at
wa	to, for
da (see note on various uses of **da** below)	with
na, -n, fem. ta	of
dăga, dagga	from
dŏn, dōmin	on account of
tun, tun da	as far as, since, until
sai	except, until, but
ban da, bam da	apart from, in addition to

In addition to the above a number of words are used as prepositions which are not strictly such, e.g. :—

chikin	in, into (from **chiki,** the interior)
wajen	outside (from **waje,** the side)
găban	in front of (from **găbā,** the front)
bayan	behind, beyond (from **bāya,** back)
bĭsa, bĭsan	on top of (from **bĭsā,** the top)
ḳalḳashin, or **ḳar-kashin**	under (from **ḳalḳashi,** the under side)

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tsakan, tsakar, tsākānin	in the midst of, between (from **tsākā**, m. or f., and **tsakani**, the midst)
wurin	at the place of, with (from **wuri**, place)
gun[1]	with (from **gu**, place, which cannot be used by itself)
gurubin*	instead of
sabada, sabad da, or sabōda	on account of (from Arabic سَبَبٌ, with **da** suffixed)
sabilin, or sabili da	because of (from **sabili**, cause, origin. Arabic سَبِيلَةٌ, road)
garin	for the sake of (probably from **gari**, a place)
a kan, or kan	on, upon (a contraction of **a-kain**, at the head of)
a bakin	in exchange for (probably from **baki**, a mouth)
maimakon	in exchange for (from **maimaki**, a substitute)
bigerin*	instead of (Arabic)
zuwa ya zuwa	towards
batun*	with reference to (from **batu**, conversation)

ma is most commonly used with the personal pronouns, Ex.: **ma ka**, to thee. **na gode ma ka**, I thank you. The vowel is often assimilated to that of the governed pronoun. Ex.: **mini**, or **ma ni**, to me; **miki**, or **ma ki**, to thee (f.); **mishi**, or **ma shi**, to him; **ma mu**, to us; **ma ku**, to you; **ma su**, to them. The forms **ma ka** and **masa** are frequently abbreviated to **ma** and **mai**: **mana** and **muna** are found, meaning to us. **ma** is frequently used to govern substantives

[1] **gun** may perhaps be a contracted form of **gurin** (= **wurin**).

after verbs implying telling or sending. The student can only learn by practice when it is used otherwise. Ex.: **na dakanta ma** (or **wa**) **sariki**, I waited for the king.

ga is frequently combined with other particles. Ex.: **bisa ga**, upon; **kusa ga**, near to; **baya ga**, behind; **gaba ga**, in front of. **ga** is used before substantives, **gare** before pronouns. It is used to denote possession. Thus, **gareni**, I have (lit., to me). The following forms of **gare** with the third person singular are found: **garasa, garus** or **garas**, and **gare** or **garai**; the last form may be a contraction for **gare shi** (compare **mai** and **ma shi**), or it may be an absolute use, the pronoun being understood.

a, at, to, in. It is generally used in order to denote a kind of locative case, and is often prefixed to the prepositions **gare, chikin**, and **bisa**. Prefixed to **baya, gaba, kasa**, it is used adverbially; thus, **a baya**, behind; **a gaba**, in front; **a ḳasa**, or **a ḳas**, on the ground; **a waje**, outside.

wa is specially used after verbs meaning to tell. Ex.: **kada ka gaya wa kowa**, do not tell it to any one. Its use with other verbs is very rare. Ex.: **ya yanke wa sariki kunne**, he cut off the king's ear. It cannot be used before personal pronouns.

na. For uses of **na**, see chap. ii. 4. It is placed before the cardinal numerals to form the ordinals. Ex.: **na-biyu**, fem. **ta-biyu**, second; cf. also **na-baya**, fem. **ta-baya**, that which comes after, second.

daga is frequently combined with other particles. Ex.: **daga chiki**, from within; **daga baya**, from behind, afterwards; **daga chan**, thence, yonder; **daga ina**, whence? **daga nesa**, from afar; **daga gare su**, from them.

tun, tun da. The following are some of its commonest uses, some of which are conjunctival. **tun da safe**, since the morning; **tun haifuwarka, tun da aka haife ka**, or **tun da ka ke**, since your birth; **tun yaushe**, since when?

how long? **tun da da dare,** since last night; **tun daḍewa,** long since, from a long time. **tun** or **tunda** before negatives is equivalent to before. Ex.: **tun bai mutu ba,** even before he is dead, lit. from the time that he was not dead.

sai. Examples of its use are, **sai wata rana,** (farewell) till another day! **sai an jima,** good-bye for the present! **sai gobe,** (farewell) till to-morrow! **sai wannan,** only this. **sai am biḍe ka,** (wait) till you are sought for. **sai lafiya,** quite well (used in answer to salutations).

chikin. The expression **chikinsa** may either be inside it, or its inside.

waje. Ex.: **wajen ka,** with you. **wajen nan . . . daga wajen chan,** on this side . . . on that side. **ina tafiya waje,** I am walking outside.

bayan. Ex.: **bayansa,** in his absence; lit. behind him. **ya tafi bayan gari,** he went outside the town.

bisa sometimes signifies "concerning." Ex.: **bisa zan-chen nan,** concerning this conversation. **bisa yardan Allah,** by the will of God, or, if God will. **bisa ga,** in regard to. **mi ka che bisa gare ni,** what did you say about me?

tsakanin. Ex.: **ya zamna tsakanin mu,** he sat down between us.

wurin. Ex.: **na zo wurin ka,** I have come to see you. **litafin nan yana wurina,** this book is in my possession. **an sa wani wurinsa,** another was put in his place.

gun. Ex.: **gun chan,** over there.

gurubin. Ex.: **gurubinsa,** in his place.

garin. Ex.: **ya tafi garin yawo,** he went (or, has gone) for a walk. **na fito garin shan iska,** I have come out to enjoy (lit. drink) the air.

a kan. Ex.: **a kan doki,** or **bisa kan doki,** on horseback.

zuwa. **zuwa,** and less frequently **ya zuwa,** are employed with any number or person to express, to, unto. Ex.: **sun tafi zuwa** (or **ya zuwa**) **Sakkwato,** they went to

Sokoto. **hal ya zuwa yanzu,** even to the present time. **muna godiya zuwa ga Allah,** we give thanks to God.

Verbs of motion, such as **tafi,** do not require to be followed by any equivalent for the English "to" when used with nouns of locality. Ex.: **ya tafi gari,** he went to town; but, **ya tafi ga sariki,** he went to the king.

Several adverbs of place, e.g. **kusa,** near; **nesa,** far; **ajere,** in line; **daura** (or **dabara,** or **dabra**), alongside (but not so close as to touch), when followed by **da,** or less frequently by **ga,** or **gare,** are used as prepositions; e.g. **kusa gare ka,** near to you; **sun tsaya daura da juna,** they stood side by side.

2. The word **da** is used as a *preposition*, *conjunction*, *adverb* and *relative pronoun.* The following are its chief uses:—

(1) Instrumental. Ex.: **ya sare shi da takobi,** he cut him with a sword.

(2) Comitative, especially with **tare,** together. Ex.: **ya zo tare da ni,** he came with me.

It is frequently used with verbs of motion. Ex.: **tafi da shi,** go off with it; i.e. take it away. **ya zo da shi,** he came with it; i.e. he brought it here.

(3) From this comes the regular method of expressing possession[1] in Hausa. Ex.: **suna da bindiga,** they have a gun; lit. they are with a gun. **ina da shi,** or, **ni ke da shi,** I have it. The expression **da shi** is often equivalent to "there is."

(4) It is used to denote competition or contest. Ex.: **ya yi faɗa da wani mutum,** he fought with a certain man. **ya fi ni keau,** he excelled me in beauty. **na fi son wannan da wannan,** I prefer this to that.

(5) It is prefixed to substantives in order to form adjectives or adverbs. Ex.: **da anfani,** useful; lit. with use. **da rai,** alive. **da wuri,** early.

[1] For use of the substantive verb **a,** to denote possession, cf. chap. **xv.**

(6) **da** is also used as a suffix to many verbs. Ex.: **sayas, sayas-da,** to sell.

(7) **da** is also used as a simple copulative with two or more substantives. It must not be used as the English word "and" to connect sentences. **da . . . da** denotes both . . . and. The expression **kusa da kusa** (i.e. close and close) is equivalent to **kusa da juna,** close to each other.

(8) **da** is also used as a conjunction or adverb, meaning when, where, or if. Ex.: **da in yi wannan gara in mutu,** I would rather die than do this; lit. if I do this, it would be better to die.

(9) **dā . . . dā** are used in hypothetical sentences thus: **dā na sani**[1] **dā ban yi shi ba,** had I known, I would not have done it. **dā ni kai ne da nā dawayo,** had I been you, I would have returned here. This **dā** is a distinct word from **da** in (8).

(10) **da** is also used as a relative pronoun, meaning "which," especially in the expression **abin da,** the thing which. **sa'an da,** or simply **da,** is used for the time when; **inda,** or simply **da,** for "where."

3. There are two other words, **ḍa** and **dā,** formed from quite distinct roots.

ḍa, a son, is used in the following ways:—

(1) Meaning son. Ex.: **ḍan uwana,** my brother; lit. son of my mother (note the agreement of **na** with meaning, not with **uwa**).

(2) When followed by the name of a place it means a native of that place; e.g. **ḍan Zazzau,** a native of Zozo.

(3) It denotes character or occupation. Ex.: **ḍan gida,** a servant; lit. son of the house. **ḍan yaḳi,** a soldier; lit. son of war. **ḍan gari,** a citizen; lit. son of the town. **ḍan kasuwa,** a trader.

[1] The expression **da na sani,** had I known, is frequently used by itself to denote remorse, **girman kai da da na sani da haïnchi,** pride and vain excuses and deceit.

(4) It forms the diminutive of many nouns. Ex.: **ḍan dutsi,** a little hill. **ḍan ruwa,** a small stream.

(5) It denotes the young of animals. Ex.: **ḍan tumkiya,** a lamb.

(6) It means one who is free, as opposed to a slave. Ex.: **ni ḍa ne ba bawa ba,** I am free: not a slave.

(7) It is used in various idiomatic ways. Ex.: **ḍan garumfa** (or **gurumfa**), one who carries his own load; lit. son of a straw hat.

da (pronounced **dā** with a long sound) means "of old," and is frequently used with **lokachi.** Ex.: **lokachin da,** in olden time. **mutanen da,** men of old. It is often preceded by **na.** Ex.: **kaman na da,** as of old.

It is used idiomatically to express unfulfilled intention. Ex.: **da za ni yin haka,** or **dā zan yi haka,** I had intended to do this.

VOCABULARY IX.

kunne	ear
safe	early morning
haifuwa	birth
zanche	conversation
yarda, m. or **f.**	will, consent
iska, hiska	air, wind
takobi	sword
kyau, kyawo	beauty, goodness
ḍaki	room
kango, pl. **kangaye**	a ruin
gari	town
tumkiya, pl. **tumaki**	sheep
lokachi	time
kyauta	a present
hauri	an elephant's tusk, ivory
takarkari	a pack ox
magana	word
yin magana	to talk

ba-ture, pl. **turawa**	a white man, a foreigner
tubali	a mud brick
yarda	to consent
jeru	to form up in line
haife	to beget
sare	to cut
gara	it is better
dawayo	to return here
gina	to build
daidai	alike, correct
dabra, or **daura**	alongside

Exercise IX.

ina so ka tafi wurin sariki ka che da shi na gode masa sabad da kyautad da ya aiko ma ni. daga ina fataken nan suka fito? daga Yola, zasu Kano da hauri. tun yaushe su ke tafiya? watansu biyu a hanya. ina so raḳumi idan na ba ka doki a bakin raḳuminka ka yarda? a'a ba ni da raḳumin da zam ba ka sai takarkari. da na sani haka da ban zo wurinka ba. ka gan shi? i da na je gidansa na same shi a zamne a ḳofar gida tare da ḍansa ana che da shi Yusufu, dā mutanen ḳasarga su kan yi faḍa da juna. ka gaya wa masukaya su tashi su tsaya ajere da juna. a'a ba hakanan ba. su jeru daidai ba na so su tsaya daura da juna.

Go to my friend and tell him I am coming to him; I want to talk to him about the horse. During the whole of my life I have never seen its like till to-day. The men whom you see are people going to the farms; they have come out from the town; they don't sleep outside the town for fear of war. Why are they still afraid? Now that the white men have come, there is no more war. Were it not

for war, you would see towns close to each other all over this country; now, except for ruins, you see nothing in the bush. This town was built before the war with Tukur, Emir of Kano; it was taken before you came. What will you give me in exchange for this?

CHAPTER X.

Formation of the Plural.

There are two numbers in Hausa, singular and plural. The plural of nouns is formed in a large number of different ways. *In the case of words ending in* **a**, *the plural is formed:—*

(1) By changing the final **a** into **i**, **ai**, or **u**.
(2) By adding **ne**, **ni**, **ki**, **ye**, or **yi** to the singular.
(3) By changing the final **a** into **o**, reduplicating the last syllable, and adding **i**.
(4) By changing the final **a** into **u** and adding **na**.
(5) By adding **je** or **she** to the singular.

	singular.	*plural.*	
(1)	**hankaka**	**hankaki**	crow
	dorina	**dorinai**	hippopotamus
	alura	**alurai**	needle
	shekara	**shekaru**	year
(2)	**kaka**	**kakanni**	grandfather
	uba	**ubanne**	father
	kwana	**kwanaki**, or **kwanuka**	day
	gona	**gonaki, gonakai**	farm
	giwa	**giwaye**	elephant
(3)	**yatsa**	**yatsotsi**, or **yatsu**	finger
	fuska	**fuskoki**	face
	tufa	**tufofi**, or **tufafi**	clothes
(4)	**sanda**	**sanduna**	stick
	riga	**riguna**	tobe gown
	ganga	**ganguna**	drum

	singular.	*plural.*	
(5)	**gida**	**gidaje**	house, compound
	bisā	**bisashe**	beast
	ḳuda	**ḳudaje**	fly
	ḳasa	**ḳasashe**	earth, land

The *plural of nouns ending in* **i** is formed :—

(1) By changing the final **i** into **a** or **ai.**
(2) By an irregular reduplication of the last syllable.
(3) By changing the final **i** into **una** or **aye.**

	singular.	*plural.*	
(1)	**rāḳumi**	**raḳumma**	camel
	takalmi	**takalma** (or **-ai**)	shoe, sandal
	aboki	**abokai**	friend
	machiji	**machizai, machizzai**	snake
(2)	**gaṛi**	**garuṛa, garuruka**	town
	wuri	**wurare**	place
(3)	**ḍaki**	**ḍakuna**	room, hut
	kifi	**kifaye**	fish

The *plural of nouns ending in* **e** is usually formed by irregular reduplication :—

	singular.	*plural.*	
	kare	**karnuka**	dog
	haske	**ḳaskoki, haskaikai**	light

The *plural of nouns ending in* **o** is formed :—

(1) By changing the final **o** into **a** or **i.**
(2) By changing the **o** into **aye, aje, una,** or **anu.**
(3) By adding **ni** or changing **o** into **anni.**
(4) By irregular reduplication.

	singular.	*plural.*	
(1)	**yaro**	**yara**	boy
	makafo	**makafi**	a blind man
(2)	**kango**	**kangaye**	a ruin

	singular.	*plural.*	
	gadò	gadaje	bed
	ràggo	raggaye, ragguna	an idle person
	ido	idanu, idanduna	eye
	rago	raguna	ram
(3)	ḳafo	ḳafoni	horn
	manzo	manzani	messenger
(4)	tsofo	tsofaffi, tsofi, tsaffi	an old man

The *plural of words ending in* **u** is usually formed by adding **a** or **na** to the singular.

singular.	*plural.*	
hannu	hannuwa	hand
taru	taruna	net

Many nouns use several different forms of the plural. The following list will illustrate some further ways in which plurals are formed :—

singular.	*plural.*	
sariki	sarakuna, sarakai, saraki[1]	headman, king
kai	kawuna, kanuwa	head
doki	dawaki, dawakai	horse
akwiya, akuya, akwuya	awaki	she-goat
tumkiya	tumaki	sheep
jaki	jakuna, jakai, jakkai	donkey
sirdi	siradi, siradda, sirduna, sirdodi	saddle
biri	biraye, birai, birarî*	monkey
iche, or itache	itatuwa	tree
jirigi	jirage	canoe
mutum	mutane	man

[1] The expression **ba-sarakin sariki** is used to denote the officers or counsellors of the king's court; plural, **sarakunan sariki.**

singular.	*plural.*	
mache	**mata, mataye**[1]	woman
namiji	**maza, mazaje**	a male
bawa	**bayi, bai**	slave
kaya	**kayayeki, or -yaki**	a load
aiki	**ayuyuka, ayuka, aikoki,* aikuna***	work
iri[2]	**iri iri, irare**	kind, tribe
wuri	**kurdi**	cowry, shell
kaza	**kaji**	a fowl, hen

It will be observed that as a general rule dissyllables add a syllable in the plural; words of more than two syllables seldom do so.

Almost any noun can be used collectively and construed as though it were plural; thus we may say, **mutum biyu,** or less correctly, **mutane biyu,** two men. **shekara goma,** ten years.

Patronymics, which are formed in the singular by prefixing **ba** to a modified form of the name of a country, make their plural by dropping the prefix **ba** and adding the termination **wa.** Ex.: **ba-Haushe,** pl. **Hausawa,** a Hausa native. **ba-Larabe,** pl. **Larabawa,** an Arab. **ba-ture,** pl. **turawa,** a white man. But **ba-Filache,** a Fulane, forms its plural **Fillani.**

Abstract substantives usually end either in **chi** or **ta.** E.g. **raggonchi,** idleness, from **raggo,** idle. **ḍiyauchi,** or **ḍiyanchi,** freedom, from **ḍa,** fem. **ḍiya,** free. **chiwuta,** sickness, from **chiwo,** ill. **mugunta,** wickedness, from **mugu,** bad. In several cases forms with both suffixes are found; thus, **kuturchi,** or **kuturta,** leprosy, from **kuturu,** a leper, leprous. **bauchi, bawanchi,** or **bauta,** slavery, from **bawa,** a slave.

The *suffix* **chi** sometimes denotes the office or work of a

[1] **mataye** is used to denote married women.

[2] When **iri** means kind, the pronoun with it agrees in number and gender with the substantive which follows **iri.** E.g. **wanne irin mutum,** what kind of man? **wache irin mache,** what kind of woman? **wadanne irin mutane,** what kind of men?

person or thing; e.g. **turanchi,** that which belongs to the Arabs, the Arab language; **mutumchi,** a man's office or position. **taka** is used as a suffix in a somewhat similar sense; e.g. **baḳontaka,** the service done to a stranger, from **baḳo,** a stranger; **yin baḳontaka,** to show hospitality; **barantaka,** service, from **bara,** a servant. **ḍiyantaka,** freedom, is used in the same way as **ḍiyauchi.**

Exercise X.

ina mai-sandunan nan ya tafi? kayanka nawa ne? suna dayawa. to! tafi ka shiriya ka kawo kayayekinka duka maza maza. falken nan ya daḍe da zuwa garin nan? i ya yi shekaru dayawa da zuwansa. a chikin kwanakin nan za ya tashi zuwa gidansa. sariki ya yi doka ya che mutane su gyara ḍakuna a chikin gidajensu. a chikin kasan[1] Hausa akwai sarakuna dayawa. ban da sarikin gari mutum maiduban kasuwa an che da shi sarikin kasuwa, mutum mai-jiran-ḳofa shi ne sarikin ḳofa, akwai waḍansu kuma dayawa. waḍanne irin birai ne a bakin ruwan Binue? iri iri har babu iyaka; waḍanda sun fi yawa suna da fuskoki kaman karnuka. ka aike wa masu-dawaki su yi siradda da sauri. an zo da jakuna? tukuna, sai raḳuma. zo mana ka agaje ni.

In Hausaland the houses are built of mud-bricks and roofed with palm-stalks and grass; that is men's work; the women beat in the floor of the house. Are there any fish in the market? Yes. The king has issued an order that no trees are to be cut down close to the town; now the slaves have to go some distance to cut and bring firewood. This is the kind of sandals that I want. There is no lack of towns in Kano territory. The Hausas live in towns, the

[1] **ḳasan** is usual, though **ḳasar** is more correct.

Fulani herdsmen live in cattle camps. Tell the headman of the canoes to send me all his canoes to this side ; I want to cross the river. These goats are not mine ; catch my goat for me out of them and drive the rest out of the compound. There are a great many blind people in Kano ; some of them were formerly mallams ; now they are unable to teach boys to read. From here to Kano, how many days' march is it ? The rain will be coming in a few days.

CHAPTER XI.

Numerals.

1	ḍaya	22	ashirin da biyu
2	biyu	30	talatin
3	uku	40	arbàin
4	fuḍu, huḍu	50	hàmsin
5	biyar, biyal, biyat	60	sittin
6	shidda	70	sabaïn
7	bakwai	80	tàmanin
8	takwas	90	tisaïn
9	tara	100	ḍari, ~~mia~~, minya
10	goma	200	metin, metan
11	goma sha ḍaya	300	ḍari uku
12	goma sha biyu	400	arba ~~miya~~ (or minya)
18	ashirin biyu babu, ashirin gaira biyu	500	ḍari biyar, hamsa miya
19	ashirin ḍaya babu, ashirin gaira ḍaya	600	ḍari shidda
20	ashirin, ishirin	700	ḍari bakwai
21	ashirin da ḍaya	800	ḍari takwas
		900	ḍari tara

1,000 dubu, alif, zambar*
1,100 alu wa[1] minya
1,200 alu wa metin
1,300 dubu (or alif) da ḍari uku
1,400 alu wa arba miya (or minya)
1,500 alu wa hamsa miya
1,600 dubu da ḍari shidda
1,700 dubu da ḍari bakwai
1,800 alfin gaira metin

[1] A corruption of the Arabic alif wa, i.e. "a thousand and."

1,900 **alfin gaira minya** (or **miya**), **alfin gaira ḍari**
2,000 **alfin, zambar biyu** *
3,000 **talata, zambar uku** *
4,000 **arba, zambar fuḍu** *
5,000 **hamsa, zambar biyar** *
6,000 **sitta, zambar shidda** *
7,000 **saba'a, zambar bakwai** *
8,000 **tamaniya, zambar takwas** *
9,000 **zambar tara**
10,000 **zambar goma**
100,000 **zambar ḍari**
200,000 **zambar metin**
1,000,000 **zambar dubu, zambar alif**

The word **guda** corresponds to the English "unit." It is used with numerals, thus, **guda uku**, three in number; . . . **guda** . . . **guda**, one . . . another (cf. B 25); **shi ḍau guda, guda ta tsire**, let him try to take one, the other escapes. **guda guda** is used like **ḍaya ḍaya** for "one at a time." **guda nawa** denotes how many?

In the case of the numbers 11 to 17 inclusive the word **goma** is generally omitted in conversation; thus 13 would be simply **sha uku.** The two numbers just below the decades are expressed by using **babu**, nothing or not, or **gaira**, less; thus, **talatin ḍaya babu**, 29; **ḍari gaira biyu**, 98. This system is often applied to the two decades below the hundreds. Ex.: **metin gaira ashirin**, 180.

The *rule for forming compound numbers* is to place the largest numbers first and connect each succeeding numeral by inserting **da**, "and." Ex.: **dubu da ḍari takwas da ashirin da ḍaya**, 1,821.

The *numerals used to express the decades* are taken from the Arabic, and in most instances those used to express hundreds and thousands. In some cases, as will be seen from the above list, either the Hausa or Arabic forms can be used. The cardinal numbers do not admit of gender. They follow the nouns or pronouns to which they refer. Ex.:

ku uku, you three. **ḍaya** is combined with the personal pronouns; thus, **ḍayanmu,** one of us; "two of us" would be **biyu daga chikin mu.** See also **ḍayarsu** or **ḍayassu,** one of them (fem.); also **gudarsu,** or **gudassu.**

hauya, 20, is often used for counting cowries for numbers divisible by 20. Ex.: **hauya biu,** 40; **hauya uku,** 60; **laso** is also less frequently used in the same way.

gomiya, a plural form of **goma,** is sometimes used in counting cowries for expressing the decades above 10. Ex.: **gomiya biyu,** 20.

zangū denotes 100 cowries. **kwaroro** is used south and west of Zaria to denote a bag containing 20,000 cowries.

The *ordinal numbers* are formed by prefixing **na** (masc.) or **ta** (fem.) to the cardinal numbers, except in the case of the first, which is formed from **fara,** to begin.

masc.	*fem.*	
na-fari, or **na-farko**	**ta-fari,** or **ta-farko**	first
na-biyu	**ta-biyu**	second
na-uku	**ta-uku**	third

na-baya (m.), **ta-baya** (f.), "after," is often used for "second." Above ten, cardinal numbers are usually employed instead of ordinals.

The adverbial numerals "once," "twice," &c., are formed by prefixing **sau** to the cardinal numbers; thus, **sau ḍaya,** once; **sau biyu,** twice; **sau uku,** thrice, &c.

The *distributive numerals* are formed by repeating the cardinal numbers; thus, **ya ḳilga kurḍi biyar biyar,** he counted the cowries out by fives, or, **ya bada biyu biyu ga mutane,** he gave two to each of the men.

Fractional numbers. Half is expressed by **shashi** or **rabi** (from **raba,** to divide). The other fractions are seldom used, and have obviously been borrowed from the Arabic. Those most commonly found are **sulusi,** a third: **rubuï,** a quarter; **humusi,** a fifth; **sudusi,** a sixth; **subuï,** a seventh; **sumuni,** an eighth; **ushuri,** a tenth.

Exercise XI.

raḳumin nan kurḍinsa nawa ne? yina da araha, kurḍinsa ba su dayawa, zambar ḍari da hamsin ne. a'a da tsada, yi mini rangwame. to na rage ma ka alfin. a'a hamsa dai. to, na rage ma ka talata wa hamsa miya. shi ke nan na yarda, zambar ḍari da arbaïn da shidda da kurḍi ḍari biyar ke nan. kada ka kirga kurḍinka shidda shidda, ḳirgasu biyar biyar. sau nawa ka tafi Sakkwato? ban taba tafiya Sakkwato ba amma na tafi Wurno sau uku. kai madugu raba kurḍin nan tsakanin masu-ḍaukan kaya, biya su dubu dubu. mutum uku su tashi biyu daga chikin su su ḍauko ruwa, na ukunsu shi nemo itache. doki nawa aka kawo? guda goma. guda nawa ne naka chikin su? ko ḍaya. ni talaka ne ko wuri ba ni da shi. yaushe za ka yi wannan aiki? ba ni da dama da sannu zan yi.

The price of a camel in the Kano market is from 120,000 to 600,000 cowries; of a horse, from 50,000 to 300,000. The price of a donkey is about half that of a horse. What was the price of a slave before a white man came to Kano? A girl used to be sold for 200,000, a boy for 150,000. Every day you would see about 500 slaves in the market. I have got three horses; one of them has a sore back, another is lame, the third I have lent to a friend; that is the reason for my going afoot. What is the price of an egg in Hausaland? The Hausas do not eat hens' eggs, only guinea fowls' eggs. If a stranger asks for hens' eggs they will bring them to him; of the eggs that they bring quite half are bad. You have not told me what I asked you, the price of eggs. Their price at Lokoja is high; one costs 100 cowries; but at Kano they cost 20 cowries apiece.

CHAPTER XII.

Gender ; Adjectives, &c.

1. The Hausa language, unlike many of the languages by which it is surrounded, possesses a distinct gender formation. Many of these languages know of no distinction except that existing in nature, which is as a rule expressed by a totally distinct word. Hausa possesses two genders, masculine and feminine. All names of towns, e.g. Sokoto, are feminine. All plural words are masculine, e.g. **matansa,** his wives. Adjectives do not have distinctions of gender in the plural. All words which denote the female sex are feminine, and, in addition, nearly all words in the language ending in **a**. The feminine sex is denoted by various modifications of the masculine termination. In the case of certain compound substantives the personal pronoun agrees with the thought expressed, not necessarily with the word to which it is directly attached, e.g. **ḍan uwanka,** not **uwarka.** As in English, the plural forms include both genders. Ex.: **sa,** bull; **saniya,** cow; **shanu,** oxen, cattle.

masc.		*fem.*	
uba	father	**uwa**	mother
wa	elder brother	**ya**	elder sister
ḳane	younger brother	**ḳanuwa**	younger sister
namiji	male	**mache**	female
miji	husband	**mata**	wife
yaro	boy	**yarinya**	girl
ḍa	son	**ḍiya**	daughter
sariki	king	**sarauniya**	queen
bara	servant	**baranya**	female servant
sarmayi, or **samrayi**	youth	**buduruwa**	maid, virgin
ḅarawo	thief	**ḅarauniya**	

masc.		*fem.*	
tsofo	old man	**tsofuwa**	old woman
kare	dog	**kariya**	bitch
doki	horse	**goḍiya**	mare
raḳumi	male camel	**taguwa**	female camel
bunsuru	he-goat	**akwiya**	she-goat

As a general rule, all words ending in **a** are feminine except those which denote the male sex. There are, however, many exceptions. Ex.: **guga,** bucket; **ruwa,** water; **baka,** a bow; **nama,** flesh; **gida,** house; **zuma,** honey; **kaya,** a load; **wata,** month; **wasa,** song; **faḍa,** fighting; **kwana,** day; **suna,** name; **dila,** jackal; **ḍera,** rat; **nisa,** distance; **bisa,** top; **găba,** front; **baya,** back; **saura,** remainder; **kara,** reed; **zama,** state; **yawa,** abundance; **tufa,** clothing; **gora,** calabash; **girma,** bigness; **dama,** chance; **tara,** nine; **goma,** ten; **yatsa,** finger; **biya,** pay; **lada,** reward; **hauka,** madness; **kuka,** cry; **kada,** crocodile; **juna,** friend; **wuya,** neck; **ḳuda,** fly; **suka,** a gallop; **sanda,** stick; **tsumma,** rags; **gauta,** tomato.

The following nouns ending in **a** are either masculine or feminine:—**rijiya,** well; **tabarma,** mat; **fara,** locust; **tsaka,**[1] middle; **kama,** likeness; **sa'a** (cf. **sa'an da**), hour; **azaba,** pain. (The last two are derived from Arabic, and when used by educated persons are masculine.) **yarda (yardansa** or **yarda tasa),** consent; **ma'ana,** meaning; **riga,** cloak; **kăfaḍa,** shoulder; **sama,** sky (masc. when used as a prep., e.g. **hau saman dutsi**); **salla,** prayer; **mallaka,** property

iyaka is fem. when it stands alone; if followed by a genitive it may take its gender, e.g. **har iyakan ikonsa, iyakar ḳasa.**

tilas, when used as a substantive, is fem., **tilas che.**

angulu, vulture, is sometimes fem. in stories.

For instances of agreement with a word understood, cf.

[1] Thus we have **tsakan dare** and **tsakar dare.**

sanu ba ta hana zuwa (understand **tafiya**); cf. **ban ji ba ban gani ba ta raba ka . . . .** (understand **magana**; Proverb 42); **ba daḍi tana gidan na ḳoshi** (understand **magana**; Proverb 76).

In certain expressions **ḳariya,** falsehood, and **gaskiya,** truth, are used as masculine. Ex.: **ḳariya ne,** it is a lie; **gaskiya ne,** it is true.

The word **safe,** early morning, has also a feminine form, **safiya. safe ya yi,** the morning came; **kowache safiya,** every morning.

2. There are very few genuine *adjectives* in Hausa. Most words used as such are either past participles of verbs, or are formed by prefixing certain prepositions or other particles to nouns. The adjective usually follows the noun which it qualifies; thus, **mutum nagari,** a good man; **ruwa kaḍan,** a little water. It is placed before the noun when it is specially desired to emphasize the idea conveyed by the adjective. In this case **-n, -r, -l, -t** is placed between it and the noun following; thus, **babban sariki,** a great king; **babbar kasuwa,** a big market.

3. Adjectives are inflected in order to express gender and number. The *masculine gender* may end in any vowel; the *feminine* ends in **a,** or in some modification of **a,** such as **iya, uwa,** or **uniya.** There is no distinction of gender in the plural, the termination of which is usually **ye** or **u. nagari.** good, forms its feminine **tagari.**

4. The following is an approximate list of all the *simple adjectives*:—

masc.	*fem.*	*plural.*	
algashi	**algasa**	**algasai, algasu**	green
babba[1]	**babbā**	**manya**[2]	great
baḳi	**baḳa**	**babbaḳu, baḳāḳe,**	black

[1] This use of **babba** with a terminal **n** or **r** suggests that the word was originally used as a substantive, cf. use in Eng., "a giant man," or "a giant of a man." Substantives frequently tend to become adjectives. e.g. a house-boat, a beech-thicket.

[2] Usually redupicated, **manya, manya.**

masc.	*fem.*	*plural.*	
ḍanye	ḍanya	ḍanyoyi, ḍanyu	fresh, raw
dogo	doguwa	dogaye	tall
fari	fara	farufaru, farare	white
gajere	gajera or gajeriya	gajeru	~~short~~
gurgu	gurguwa	guragu	lame
ja	ja	jajaye	red
kaḍan	kaḍan		few
kakkabra*	kakkabra		fat
ḳanḳane	ḳanḳanuwa	ḳanḳana, ḳanana	small, little
ḳarami[1]	ḳarama	ḳaramu	„
kore	koriya	kworre* or kwarra	green
mugu	mugunya	miyagu	bad
rawaya	rawaya	rawayu	yellow
sābō	sābuwa	sabbi, sābābbi	new
shuḍi	shuḍiya	shuḍoḍi	blue
tsofo	tsofuwa	tsofi, tsoffi, tsofaffi	old
wofi[2]			empty, bare, worthless

5. The following are instances of *past participles used as adjectives*:—

masc.	*fem.*	*plural.*	
chikakke	chikakkiya	chikakku	full
wankakke	wankakkiya	wankakku	washed
dafaffe	dafaffiya	dafaffu	cooked
ḳonanne	ḳonanniya	ḳonannu	burnt
tafasashshe	tafasashiya	tafasassu	boiling
tuyayye, toyayye	toyayyiya	toyayyu	baked

6. The particles most commonly used as prefixes to

[1] **ḳarami** frequently borrows its plural from **ḳanḳane**.

[2] This word ought perhaps to be regarded as a substantive, but it is often used adjectivally. Ex.: **wofin mutum**, a worthless man.

nouns in order to form adjectives are **mai, ma, da, maras.** Words to which **mai** is prefixed form their plurals by changing **mai** into **masu**; words beginning with **ma** form their plurals by a modification of the last syllable. The prefix **maras** (formed from **ma** and **rasa**) forms its plural **marasa.** Words compounded with **da** have no separate forms for the plural. None of these compound forms have a separate form for the feminine.

The following are examples of adjectives formed by the addition of prefixes :—

masc. and fem.	*plural.*	
mai-ḳarifi	**masu-ḳarifi**	strong
da ḳarifi		"
mai-kyau	**masu-kyau**	good, nice
da kyau		"
da rai		alive
makafo	**makafi**	blind
maras-hankali	**marasa-hankali**	senseless
maras-kumya	**marasa-kumya**	shameless
da araha		cheap
ta tsada		dear

In many cases where an adjective would be used in English to denote condition of mind or body, the Hausas use **ji,** to feel, or **yi,** to make, followed by a substantive. Ex.: **na ji daḍi,** I am happy, lit., I felt sweetness. **na yi murna,** I am glad, lit., I made gladness.

7. *Adjectives denoting colour*, when repeated, represent a modification of that colour. Ex.: **baḳi,** black; **baḳi baḳi,** blackish; this is also used to express dark blue. **fari,** white; **fari fari,** whitish, or dirty white. **ja,** red; **ja ja,** reddish. **shuḍi,** blue; **shuḍi shuḍi,** light blue. **kore,** grass green; **kore kore,** light green.

The following intensive forms occur :—**fari fat** or **fari ḳwal,** very white. **ja wur,** very red. **baḳi ḳirin,** very

black. The termination **fat, wur, wul** or **zur,** and **ḳirin** are seldom found except in these combinations; cf. **in sariki ya che baḳi mu che ḳirin, in ya che fari sai mu che ḳwal,** if the king says "black," we say "as pitch"; if he says "white," we say "very."

In many instances the Hausas use instead of an adjective a substantive followed by the preposition **gare.** Ex.: **abinchin nan zafi gare shi,** this food is hot; lit., this food, there is heat to it. The statement might also be expressed thus:—**abinchin nan shina da zafi.**

8. There is no regular formation in Hausa to express *degrees of comparison.*

The following are some of the commonest forms of circumlocution which are used in order to express the idea of comparison:—

(*a*) The comparative is generally expressed by the use of the word **fi,** to excel, followed by the substantival form of the corresponding adjective. Ex.: **abokina ya fi ni tsawo,** my friend is taller than I (lit., surpasses me in height). The word **fi** is also used in many other cases where a comparison of some kind is suggested. Ex.: **na fi so wannan da wannan,** I prefer this to that. **minene ka ke so wanda ya fi wannan,** what do you want better than this? **mafi ḳunchi,** narrower, or very narrow. **yi,** followed by **ma,** is used in a similar way. Ex.: **ya yi mini wiya,** or **ya fi ni wiya,** it is too difficult for me.

(*b*) the word "better" is sometimes expressed by **gara.** Ex.: **gara haka,** it is better so. **gwamma** (or **goma** or **guma**) is occasionally used in the same way. Ex.: **gwamma yau da jiya,** better to-day than yesterday.

(*c*) "Better," in the case of improvement, is expressed by **dama** or **rangwame.** Ex.: **ka ji dama ya fi jiya,** do you feel better than yesterday? **na ji rangwame yau,** I feel better to-day.

(*d*) The superlative is usually expressed by the use of **fi**

followed by **duka,** all. Ex.: **Allah ya fi su duka girma,** God is the greatest, lit., surpasses all in greatness. A reduplicated form of **fi** is sometimes used in forming either a comparative or a superlative. Ex.: **wannan mafifichi daga waḍanan,** this is the best of these. **wannan ya fi duka nauyi,** this is the heaviest. **gaba,** before, is occasionally used in a somewhat similar way. Ex.: **shi ne gaban su duka,** he is the greatest; lit., he is great before all. **faye,** to abound, is used thus: **makafi sun faye taiauchi,** blind men are very poor. The word **faskare,** to overcome, is used as an impersonal verb. Ex.: **ya faskare ni,** it is beyond my power; cf. also **ya gagareni.**

(*e*) Emphasis is sometimes denoted by the repetition of the adjective. Ex.: **kaḍan,** a little; **kaḍan kaḍan,** a very little.

Exercise XII.

raḳumi ka ke so ko taguwa ka fi so? na fi son raḳumi don ya fi taguwa ḳarifi. goḍiyan nan ta fi dokinka samrin tafiya. akwiya ta fi bunsuru anfani. wanene wannan? ḍan uwana ne. uwa ḍaya uba ḍaya? a'a uwa muka tara. a chikin Hausa wanda kuka tara gari da shi idan ka gamu da shi a wata ḳasa, sai ka che da shi ḍan uwanka. babban mutum ba shi yin haka. nauyin kayan nan ya fi ḳarifina. ḳariya ne ba shi da nauyi kaman sauran kaya. gaskiya ne amma ni ḳaramin yaro ne gara ka ba ni ḳaramin kaya. ḍakin nan ḳanḳane ne ya yi mini ḳunchi. ba ni tafasashen ruwa. masan nan an toya su? i toyayyu ne. mutumen wofi ba ya taḅa faḍan gaskiya ba, rashin kumya gare shi.

This sword is very dear, its price is too high for me; show me one that costs less than this. What kind of food do black men eat? The Hausas mostly eat guinea corn.

What is guinea corn? A kind of small red grain; the women grind it on a stone and then pound it in a mortar. The Yorubas eat yams; they cannot carry more than half the load a Hausa can—so the Hausas say. When will the food be ready? I am hungry. This old man is my countryman; we were born in the same town; my wife is his younger sister. In Hausaland it would not be said, "the great man is sick," it would more generally be said, "he is not well." I am very sorry for what has happened to you. Our friends will be glad at our return.

CHAPTER XIII.

Adverbs, Conjunctions, Interjections.

1. There are a large number of *Adverbs* in Hausa which are used to denote place, time, manner, &c. The following list contains those most commonly used. Several of them are compounds of prepositions and other adverbs.

Place.

nan, nana,* nanyanga,* nananga,* here
chan, chana,* there
daganan, hence, from here
daga chan, thence
kusa, near, nearly
nesa, far away
tare, together
gaba ḍaya, gaba ḍai, together, at the same time or place
ina, where?
daga ina, whence?
koina, anywhere

Time.

yanzu,[1] now
yaushe, when?
sa'an da, when
lokachin da, wokachin da, when
ko yanzu, now, immediately
ko yaushe, at any time, always
kuma, again
har yau, yet (in negative statements)
sa'an nan, then
kàḍai, once, only
kana, before that, until then
kàmi, before, by the time that
har,[2] **hal,** until
tun, tun da, while, while as yet, since
tuni, tuntuni,* long ago

[1] For substantival use of **yanzu**, cf. **yanzunga**, this present time.
[2] For an idiomatic use of **har**, cf. **gudummawar Allah ta fi mai kwari har babbansu na doki**, the help of God is more than the bowman, yea more than their chief on his horse.

tun yaushe? how long?
tukuna, (not) yet
tun daḍewa, long since
dafari, at first
da safe, in the morning, early
da mareche, in the evening
abada, or **hal abada,** for ever
kullum, always
nan da nan,[1] immediately
sau dayawa,* often (lit., many times)
dā, of old
ḳarshe,* lastly

Manner.

haka, thus
hakanan, hakanga, in this way
yăda, wăda,[2] how
ḳaḳa, how?
awa,* how
dole, by force
ko ḳaḳa, anyhow
tīlas, by force
dakyar, dakir, dakyal, dakyat, with difficulty
sarai, exactly, rightly
lalle, of necessity, of a surety
balle, balshe,* much less
fache, much less, however
măza, quickly
sanu, slowly, gently
bāki ḍaya, together, all at once
daidai,[3] properly, uniformly
mana, then, if you please
sai, only
bare, still less

Affirmation or negation.

ai, really
ashe, truly
a'a, no
i, ii, yes
na'am,[4] yes
labudda, certainly, no doubt
hakĭka, truly
watakīla, perhaps

The preposition **da** is frequently joined either to an adjective or a noun in order to form an adverb; thus, **da**

[1] Only used in narration.
[2] **wăda,** or **wadda** is probably merely an elliptical use of the fem. relative pron., sc. **dabara, hanya,** &c., the plan, way in which.
[3] This word, **daidai,** دَدَى must not be confused with **ḍai ḍai,** طَيْطَى a contracted form of **ḍaya ḍaya,** one at a time.
[4] Used in response to a summons; e.g. yes, sir! or here, sir! Not used in answer to questions.

ḳarifi, powerfully. **da hankali** * (or **a hankali**), carefully. **da wuri**, early, of old. The adverb **lau** is used in the expression **lafiya lau**, very well.

2. The *conjunctions* most commonly used are :—

da, and (cf. p. 55)
da . . . da, both . . . and
amma, but
kua, kau,* **kawa,*** also
daḍa, again
kuma, again
ko, either, or, even, if[1]
kăda, lest
ko da,* although
in, if
idan, or **izan**, if
kadan, kur, if, when
don, because, in order that
tamkar, tamkan, like as
kaman, like
kama da, or **kamad da**, like as, according as
awa,* like as
ḳoḳa,* like as
fa,[2] therefore (used as a suffix to imply emphasis)
dai, then, but
ma, too

3. The *interjections* in ordinary use are :—

kai, ho ! hi !
ya, oh !
wai, alas !
hăba, used to express astonishment or indignation
madalla, indeed ! (an expression of joy)
to, all right
ar,* be off ! (used in driving cattle, &c.)
tir, alas !
af, ap ! oh ! (an exclamation of recollection or of mild remonstrance or astonishment)
oho, oho, it does not concern me
aha, so ! (an exclamation of satisfaction)

kai is used in calling a person in order to attract his attention. Ex. : **kai yaro**, ho, boy ! It sometimes implies

[1] Cf. **tafiya ta fi zamna ko ḳaya ka taka**, walking is better than sitting should you light on a thorn.
[2] Cf. A. **ina zan sami maimako**, where shall I get a substitute? B. **ina fa**, where indeed !

disgust or fear. **ya** is most commonly met with in the expression, borrowed from the Arabic, **ya sidi,** sir, or O sir. **wai,** alas! is used by itself. It is used to express doubt or incredulity; it is often equivalent to "they say so."

There are certain interjections applicable only to particular occasions.

famkam fayo, or **fankan fayau,** to express fear or annoyance at the sight of a big river; it is often used to introduce Proverb 82 (q.v.), or by itself in substitution for it.

afulaki or **afulakin wofi,** what a waste of energy! used on finding that a load apparently very heavy, and to raise which is put forth one's whole strength, is ridiculously light. Also used metaphorically of seemingly difficult problems which when dealt with are easily solved (**afulaki** = young ass).

Exercise XIII.

kai abokina kada ka tafi gida mu zamna tare, da safe mu tashi gaba ḍaya. ka iya gaya mini yada mutumen nan ya mutu? a'a ban sani ba sarai, yanzu na komo daga wani wuri mai-nisa; amma na ji labari ya hau doki, ya tafi kasuwa, ya faḍi nan da nan ya mutu, ashe! i hakanan ne. kai mai-doki jima kaḍan har in dawayo, ba zan tafi nesa ba ina so ka dakanta mini a nan. za ka tafo da mareche ko gobe da safe? lalle ina zuwa da mareche. yaron nan uban ḍakinsa ya sa shi shi yi aikinga, tilas ya yi shi. dakyar na samu hanya. ina ka kwana? na kwana wani gari sunansa Sabon birni, daga chan na ḅache hanya. mi ya saka ḅache hanya? rafi ne ya hanani in wuche. labudda sau dayawa shi kan yi haka. ka gaya wa masu-kaya su tashi yanzu, ina son tafiya. chikin ḳasar Hausa ba ta taḅa, (or a taḅa) yin ḍari kamar ḳasar England.

When did you start? I started when I got your letter. Why have you been so long on the road? you must have travelled very slowly: had you made haste you would have been here long ago. Where am I to light the fire? Light it anywhere, and don't worry me again until the food is cooked, then come back. Here, caravan leader! Yes! Look sharp and collect the traders. This river is very deep: the horsemen ought to go in front, the donkey-men must follow them carefully. Tie up the loads properly so that they won't fall into the water. The donkeys must not enter the water all at once, they must follow each other and enter one at a time. How long have you been in the Hausa country? What are you thinking about? I was wondering whether I shall be able to start to-morrow. In some parts it is almost as hot in the night as in the day. Take care not to be late.

CHAPTER XIV.

Salutations, Hours of the Day, &c.

1. The following are some of the commonest *forms of greeting*:—

sanu, or **sanu sanu**, hail!

The word **sanu** is often repeated a dozen or more times in order to add emphasis to the greeting. It is joined to the second personal pronouns. Ex.: **sanunku**, greetings to you. **sanunki**, hail, lady! The following are examples of its use:—

sanu da rana	good day!
sanu da yamma, or **sanu da mareche**	good evening!
sanu da aiki	greetings to you at your work!
sanu da gajiya	a greeting to a weary man (lit., greetings to your weariness)
sanu da ruwa	greetings to you in the rain!
sanu da zuwà	welcome!
sanu da tafiya	good luck to you on your journey!
sanu da kewa	greetings to you in your bereavement!
sanu kadai, or **sanu kade**	greetings to you! (used only in response to another greeting)
sanu da kwana biyu	a greeting after a prolonged absence (lit., greetings for two days)
sanu da ango	a salutation addressed to a newly married man

sanu is also used as an exclamation of sympathy. Thus, when any small accident happens to anyone the bystanders would say, **sanu**, i.e. I hope you are not hurt.

lafiya, health, is used in the following ways :—

kana (**kuna, muna**, &c.), **lafiya**	are you well? how do you do?
ka kwana lafiya, or **kwal lafiya**	have you slept well? good morning!
lafiya lau, sai lafiya, or **lafiya kadai**	quite well.
sauka lafiya	may you dismount safely! (a farewell to a horseman)

In response to the question, **kana lafiya**, are you well? the reply frequently made is, **a'a sai lafiya**, there is nothing the matter with me (lit., no, only well).

The word **barka**, lit. blessing, is either used by itself or in combination with other words. Thus :—

barka	hail!
barka da zuwa	welcome!
barka da yini	welcome to you for the whole day!

Several different forms of **gaida, gaisa**, or **gaishe**, to greet, occur. Ex. :—

a gaishe ka	may you be saluted!
muna gaishe ka, or **muna gaisuwa**	we salute you!
ka gaida gida	give my salutations to your people

The word **sai**, till, is used thus :—

sai gobe	good-bye till to-morrow!
sai wata rana	farewell for a long time! (lit., till another day)
sai an jima	good-bye for the present! i.e. I am just coming back, or come back quickly

sai ka dawo	good-bye till you return !
sai an kwan biyu	good-bye for some time ! (lit., till one has slept twice)

Other common forms of salutation are :—

marhaba, marhabi, or **maraba**	welcome ! a salutation used on meeting after a long absence
ina labari ?	what is the news ?
ina zaman gari ?	how is your stay in the town ?
ina rabonmu ?	how is our parting ? (i.e. how have you been since we parted ?)
sai lafiya, or **sai alheri,** or **lafiya lau alheri,** or **lafiya ḳalau**	all well !
ina gajiya	I hope that you are refreshed (lit., where is your weariness ?)
babu gajia, or **gajiya da sauḳi**	I am not tired, or, I am feeling less tired
ḳaḳa gida ? [1]	how are the inhabitants of your house ?
ḳaḳa sanyi ?	how are you in the cold ?
a'a da godiya, or **sai batun godiya**	I do not feel the cold (lit., no, with thanks) [2]
ingwayya*	a salutation addressed to an important personage
hatara*	Oh, be careful ! a complimentary salutation addressed to a king

If a Hausa wishes to be thought learned, he will usually begin with the Arabic form of salutation, **salam alaïkum,** peace be unto you ! to which the person saluted is expected

[1] It should be remembered that in a Mohammedan country no direct reference is ever made to a man's wife or children.

[2] This is a euphemism for an expression of dislike of the cold. **abin da Allah ya yi ba a chewa da shi mugu.** Therefore a Hausa thanks God even for that which he hates.

to reply, **alaïkum (as-)salam,** upon you be peace. This form of salutation is specially used on entering a house.

Other salutations are :—

Allah ya kai mu gobe	God bring us to to-morrow
Allah ya tashe mu lafiya	God give us to rise in health

The following are used by beggars :—

Allah shi ba ku mu samu	God give to you so that we may obtain (a portion)
Allah ya ba mu jinkiri	God give us our destined lot
Allah shi kyautama ka	God bless you
Allah shi sauwaka	God help you (used as a remonstrance)

The following salutations or complimentary epithets would be addressed to a king :—

zaki, lit. lion. **toron giwa,** lit. bull elephant. **Allah shi ba ka nasara,** may God grant you victory. **Allah shi dade da ranka,** may God lengthen your life.

There are many other expressions of a similar nature.

2. *Hours of the day*, approximately.

jijifi	the first glimmer of light just before the dawn
kiran salla nafari	the first call to prayer
assuba	dawn
gari ya waye	dawn
sassafe	very early morning
safe	the morning (generally)
hantsi	two hours after dawn ; i.e. about 8 a.m.
walaha	about 10 a.m.
rana	day-time (used generally)
rana tsaka	midday
zawal	the time soon after midday
azuhur, fem.	about 2 p.m.
la'asar, fem.	late afternoon, 4 to 5 p.m.

magariba	just before sunset
mareche	just before sunset
lisha	after sunset, about 7 p.m.
faḍuwar rana	sunset
almauru	very late in the evening
dare	night
tsakan dare or **tsakad dare**	midnight

Nearly all the above are modifications or corruptions from the Arabic. The word **kwana,** lit. sleep, is used to denote a day of twenty-four hours.

3. The *days of the week.*

ran' lahadi	Sunday	**ran' aljimu'a,** or **aljimma**[1]	Friday
„ **litini, litinin**	Monday		
„ **talata**	Tuesday	„ **assibit,** or **assabat** or **assabar**	Saturday
„ **laraba**	Wednesday		
„ **alhamis**	Thursday		

The Hausas do not as a rule employ any terms to denote the months of the year. The learned amongst them know the Arabic names for the Mohammedan months, but as these are lunar months, and consequently alter from year to year, they do not correspond to the English months. Time is generally reckoned by the seasons of the year, which are as follows :—

funturu, or **lokachin ḍari**	The cold season, beginning about December or January; the season of the harmattan wind
rani	The hot season after the conclusion of the cold or harmattan, beginning about March
bazara.	The hottest part of the dry season, just as the rains are beginning; the tornado season, i.e. about April and May

[1] For other alternative forms see Dict. vol. ii. 97.

damana or **damuna** The wet season, June, July, and August

agazari or **agajeri** The hot season at the end of the rains, i.e. September and October

kaka The harvest season, i.e. October and November

This year, **bana**; next year, **badi**; last year, **bara**.

The points of the compass are as follows:—

North, **arewa**; south, **kudu**; east, **gabas**; west, **yamma**; the right hand, **hannun dama**; the left hand, **hannun hagu**. The intermediate points of the compass are expressed by the use of **kusuruwa**, or **sukuruwa**, lit., a corner; thus, north-west is **kusuruwa yamma da arewa**.

gari and **wuri** are the nouns most commonly used where we should say weather or sky; e.g. **gari yai shirin sarari**, the sky looks like clearing.

4. *Expressions used in buying and selling.*

Buyer:	**rakumi nan na sayarwa ne**	is this camel for sale?
Seller:	**i na sayarwa ne**	yes, it is for sale
Buyer:	**ba shi suna**, or **sa suna na sallama**	name its price (lit., give it a name) I leave it, or I agree to your terms
Seller:	**zambar metin wa hamsin**	250,000 cowries
Buyer:	**zambar dari**	(I offer) 100,000
Seller:	**haba mana ya fi zambar dari albarka**	Good gracious! it is worth more than 100,000. No, thank you

albarka is used in salutations for "thank you"; but in the language of the market it is equivalent to "no, thank you." **Allah shi yi ma albarka** is said only to an inferior.

This use is an abbreviation from **Allah shi yi wa dukiya albarka,** may God bless, i.e. increase, our possessions, a euphemistic way of saying that the other party to the deal is not likely to do so by his offer; it does not imply any idea of thanks.

ina rangwame? what are you going to allow me? (lit., where is the deduction?). This is the usual phrase used in asking for the discount on a large ready-money transaction.

ina gyara? how much are you going to give me into the bargain? (When a man buys nuts or anything else in a small way, he gets his 50 or 100 cowries worth and so many extra thrown in for luck. This is called the **gyara,** or addition.)

la'ada[1] **waje, la'ada chiki.** If a man sells anything in the market or through a broker **la'ada waje** (lit., reward without), he receives the whole of the money paid, and the buyer pays the market fee or the broker's commission. If, however, the transaction is concluded **la'ada chiki** (lit., reward within), the reverse obtains. The usual **la'ada,** i.e. discount, is 5 per cent. on the whole amount involved.

chin riba, to make profit.

[1] **la'ada** is to be distinguished from **lada,** which is used to denote wages paid to a servant.

CHAPTER XV.

Some Idiomatic Uses.

There is a substantive verb **a,** used especially in Sokoto and Katsena in place of **ke.** It is used with all persons; thus, **ni ad-da shi,** I have it. **kai** (f. **ke**) **ad-da shi, shi** (f. **ita**), **mu, ku, su, ad-da shi.** It may follow a noun directly. Ex.: **kura ad-da shi,** the hyena has it. It is also used with **nan.** Ex.: **gari an-nan,** a town is there. In each case where it is used the consonant which follows it is reduplicated. **shi ab-babba,** he is the great man. **shi ad-daidai,** it is all right. **shi as-sarikinmu,** he is our king. The **a** may sometimes stand by itself. Ex.: **shi a abokinmu,** he is our friend. **niya,** is it I?

The substantive verb **ne,** when used in reply to a question, is sometimes placed after a complete verbal phrase. Thus in reply to the question, "Who is it you want?" the answer would be, **na zo wurinka ne,** it is you that I come to. In reply to a foolish question the answer is sometimes made, **na sani ne,** the meaning being "how should I know?"

The verb **yi,** to do, or make, is used in several different ways. The following sentences illustrate its principal uses:—

ya yi shi, he did it. **ya yi,** it is satisfactory (cf. English, it will do). **ya yi girma,** he has grown up. **sun yi nawa?** how many were there? **rana ta yi,** it is daylight. **ya yi**

shekara fuḍu, he is four years old. **na yi,** lit., I did, is often used in answering a question where we should use "yes." **yi,** followed by **ma,** is used to denote too much (cf. p. 76). **yi** is also used to denote equality; thus, **wannan ya yi wanchan,** this is equal to that. **ana yi da shi,** he is set upon. **ku yi da shi,** take him away and flog him, said by a headman in pronouncing sentence.

ta is used idiomatically, especially after **yi,** as a connective particle. Ex.: **ku yi ta tafiya,** march! forward! **ku yi ta yi,** go on with what you are doing. **ku yi ta tuba,** repent! **ku yi ta aiki,** go on with your work. **sun yi ta yaḳi da juna,** they went on warring against each other.

The verb **chi,** to eat, is used idiomatically. Ex.: **sariki ya chi gari,** the king captured the town. **ana chin kasuwa,** or **kasuwa ta chi,** the market is being held. **fatake sun chi riba,** the traders made a profit. The expression **na chi,** when used by gamblers, means, I won (cf. **kadan na chi ka,** if I beat you (in gambling), M. H., p. 172). **na chi gari,** I have won (i.e. in a verbal competition or catch), or, you cannot guess my riddle. **ku chi gaba,** go in front.

The expression **abin da na gani,** lit., the thing which I saw, is frequently used as an equivalent for, as far as I can see, or, in my opinion. Ex.: **abin da na gani, wanda ya fi anfani sai mu tafi,** in my opinion, the best thing for us to do is to go.

It is not considered polite in Hausa to use the words **chiwo,** sickness, or **mutu,** died, in referring to the sickness or death of a friend or of a person of importance. In place of **mutu,** the word **rasu,** was lost, is used. In place of **chiwo,** the expression **ba . . . da lafiya** is frequently used. Ex.: **sariki ya rasu,** the king is dead. **abokina ba shi da lafiya,** my friend is ill. There are several other similar periphrases employed. Ex.: **wazirin Sakkwato ba ya gani yanzu,** the waziri of Sokoto is blind now.

Again, adjectives denoting physical defects which are applied to man are in many cases not applicable to beasts. Thus, a Hausa would not say of a horse, **gurgu ne,** he is lame, but **ba shi da ḳafa,** lit., he has not a foot; similarly, in referring to a blind horse, he would say, **ba shi da ido,** lit., he has not an eye.

The word **dama** (cf. chap xii. 8 (c)) is used with several different meanings. Ex.: **hannun dama,** the right hand. **jin dama,** to feel better. **samu dama,** to get an opportunity; e.g. **gobe ina zuwa idan na samu dama,** I will come to-morrow if I get the chance. **ga dama,** to see fit. Ex.: **ka yi abin da ka ga dama,** do whatever you think right. **dama dama,** moderately. **ya yi dama,** it is better so.

babu is used idiomatically in the phrase, **ba abin da babu,** there is nothing lacking; cf. **kajina duka babu,** all my fowls are gone (M. H., p. 170).

sha, to drink, is used idiomatically; thus, **shan iska,** to go for a walk; lit., to drink the wind. **shan inuwa,** to enjoy the shade. **shan wahala,** to get into trouble. **shan gajiya,** to be tired.

Colloquial and Idiomatic Expressions.

ya yi arziki	he or it was fortunate
ina labari	what is the news?
ban ji komi ba	I have not heard anything
mutumen nan han-kalinsa ya tashi	this man is very much worried (lit., his wits have arisen)
shiga hankalinka	be reasonable!
ya shiga hankalinsa	he has recovered himself
kana yin maganar Hausa, or **ka iya Hausa?**	do you speak Hausa?
kana jin Hausa?	do you understand Hausa?

a'a amma ina so ka koya mini Hausa	no; but I wish you would teach me Hausa
kada ka yi magana haka da sauri	do not speak so fast
ina marabin wannan da wanchan?	what is the difference between this and that (lit., where is that which divides . . .)?
ga ta ga ta nan	see it here! here goes! (used to introduce riddle or story)
ga ta na ne	it is a fable or story
kada ka chika saurin baki	don't talk so fast
abin da ya fi rinjaya ya zo yau	the most probable thing is that he will come to-day
babu marabi tsakanin su duka ḍaya ne	there is no difference between them; they are all the same
wanne lokachi ne yanzu, or **ḳarife nawa ne?**	what time is it now?
rana tana da zafi	it is a hot day
ba shi kai hakanan ba	the price is too much
kana jin zazzaḅi (or **masassara)?**	have you got fever?
na ji dama kaḍan kaḍan	I feel a little better
ina murna da ganinka	I am glad to see you
ka iya karanta rubutunga?	can you read this writing?
ban karḅa ba	I do not believe it
ḳaḳa sunanka?	what is your name?
yaushe za ka kama aiki	when are you going to start work?

ka taba zuwa Sakkwato?	have you ever been to Sokoto?
mi ya same ka?	what is the matter with you?
babu ruwanka	it is no concern of yours
ina ruwana da wannan?	what have I got to do with this?
ba yarona kyautu	give my boy a present
bar yaronka ya karbi tukwichi	let your boy take his "dash." (**tukwichi** is the tip given to the messenger who brings a present)
ya bata ma ni zuchiya da gaske ban so a yi haka ba	I am very sorry, I did not wish this to happen
ba na rikituwa	I am not to be deceived
zuchiyata ta rinjayu kan wannan bisa ga wanchan	I prefer this to that
raina ya kwanta da kai	I am pleased with you
ta yi goya	she tied a load on her back
ko yaushe anka yi kwanaki	every few days
yaki ya zo yā kwashe mu banza	we shall be a gift to any raider
zaman kansu, or zama ga kansu	independence
ka taba wata da hannu ka tare kogi da yatsa ka faye ruwa gudu	you are attempting the impossible. (1) = touch the moon with your hand; (2) = stop the river with your finger; (3) = run faster than water
ka faye so ka tare aradu da kai domin fadin kai	your head is so swollen that you think you can stop the thunderbolt with it. You think yourself big enough for anything

ka yi mini gafara	excuse me!
ban ji daḍi ba	I don't feel well
wannan ina ma'anansa (or **ina azanchin wannan**)?	what does this mean?
bayana (or **gaya**) **mini**	explain it to me
ka zo idan ka samu zarafi	if you have an opportunity, come here
rana ta yi ḳwarai	the sun is very hot
ina son tafiya da farin wata	I like to travel by moonlight
ḳaḳa (or **yaya**) **za ka yi?**	how are you going to manage?
kilikili, or **dokin Allah,** or **malam buḍe litafinka**	a butterfly. (1) = "glitter"; (2) = God's horse; (3) = mallam, open your book! (the fluttering of a butterfly's wings being supposed to resemble the opening and shutting of a book)
dā malalache ne amma ya yi kiriki yanzu	before, he was a worthless fellow; but he is doing better now
ka yi sauri na ḳosa	hurry up, I am tired of waiting (lit., I am ripe)
kawo ma ni ḳuna ruwa	bring me some pure water (i.e. nothing but water)
muna so mu ḳare ginin nan amma ruwa ya ḳwache	we intended to finish this building, but the rain prevented
wani ya ba ni labarin abin da ka yi ya che da ni ka ji ka ji	a certain man told me the news of what you did; he said to me, Listen to my news [1]

[1] The expression **ka ji** in a sentence like this denotes gossip as opposed to correct information.

ya rigaya ya tafi	he is gone already
ka shiga nemansa	begin to seek him
takalmi dubu ya gamu	a thousand traders were assembled

PROVERBS[1] AND PROVERBIAL EXPRESSIONS.

giwa a wani gari zomo	a great man is a nobody where no one knows him (lit., an elephant is a hare in another town)
idan ka rubuta ya tabbata idan ka kiyaye ya gudu	*litera scripta manet* (lit., if you write, the writing remains; if you keep [a thing in your mind] it flees away)
chiyawad da ka rena ita ta kan tsokane ma ka idanu	despise not little things (lit., the grass that you despise may pierce your eye)
ḍaurarrar magana ta fi ḍaya da mashi chiwo	a slander hurts worse than a spear-thrust (lit., a made-up story surpasses a thrust [of a spear] in injury)
da babu wawa gara da wawa	half a loaf is better than no bread (lit., than no fool, better a fool)
kowa ya chi ladan kuturu ya yi masa aski	he who takes a leper's pay cannot refuse to shave him; i.e. if a man takes money for a job he must go through with it, however distasteful it may be
albarkachin kaza ḳadangare shi kan sha ruwan kasko	thanks to the fowl, the lizard finds water to drink in the pot (if there were no fowls there would be no water put out). This is

[1] The word proverb may be rendered in Hausa by **keren magana**, which is used to denote an innuendo, or any hidden meaning.

Many of these proverbs are found in different forms in different parts of the country.

	said when a man gains some benefit through no virtue of his own
karambanin akwiya ta gaida kura	it is no business of the goat to salute the hyena; i.e. if a man meddles with that which does not concern him, he has only himself to thank for his misfortune
haukan (or **haukar**) **kaza amren muzuru**	it is madness for the fowl to marry a cat (the meaning is practically the same as the preceding)
jini ba ya maganin ḳishiruwa ba	blood is no cure for thirst; i.e. a similar thing is no substitute for the real thing; or, a thing employed improperly does no good. The latter use suggests the impossibility of benefiting by stolen goods
barin kashi achiki ba ya maganin yunwa	"hoarding your money won't pay your debts"
dare rigar mugu	night is a cloak for the evil man
mache da takobi abin tsoro	a woman with a sword is a thing of fear; used as a sneer at the woman who tries to ape the man
kowa ya yi ḳariya ta dameshi	"Be sure your sin will find you out" (lit., whoever tells a lie, it will confound him)
kowa ya chi shinkafar ranche tasa ya chi	whoever eats borrowed rice eats that which is his own; i.e. though you borrow your rice, it is your own that you eat; the man who tries to live on credit must pay eventually; borrowing won't save expense

kowa ya yi samako yā futa da rana — he who starts very early must rest at mid-day

kayan samako da mareche a kan ḍamre shi — if you want to start very early you must make ready over night (lit., the load for an early start must be tied up in the evening)

yakuwar munafiki ba ta mutum ḍaya che ba — "False to one, false to all" (lit., the seasoning of a hypocrite is not for one man alone; it is customary for a farmer who grows **yakua** to send presents of it to all his friends: so, too, does the liar with his lies)

mugunyar miya ba ta ḳarewa a tukunya — bad soup never gets finished in the pot; i.e. things which you dislike you can never get rid of

kura ta ga saniya tana lashe ḍiya tata ta che ma-su-abu su kan chi da rana, wanda ba shi da abu sai shi dangana (a variant of the last clause is **maras-abu sai da dare**) — the hyena sees a cow licking her calf and says, "those who have can eat by day; he who has not must live in expectation"; the proverb is used to denote ignorance (as the hyena imagines that the cow is about to eat her calf) and jealousy

lifidi ya fi kafaḍar dilali gagara ba-ture ajiya — a coat of mail is too heavy for a broker's shoulder, too big for the Arab as stock-in-trade; i.e. the king's uniform is not an article of trade

ko ba a gwada[1] **ba** — even without measurement a

[1] **a gwada**, from **gwada**, to measure or compare the size of anything.

linzami ya fi bakin kaza — bridle is (obviously) too big for a fowl's mouth; used in regard to that which is obviously impossible

da auren karuwa gara kiwon zakara — better keep a cock to lay eggs than marry a bad woman; i.e. you can obtain some advantage from a cock when it fails to lay eggs by eating it; but you can obtain no good from a bad woman

ba dukan ruwan sama ne da chiwo ba ruwan ganye — It is not the beating of the rain that hurts, but the drippings from trees; supposed to be said by monkeys, who, after sheltering from a rain-storm, bring down upon themselves a shower of rain-drops as they jump from branch to branch. The meaning is, that it is the petty ills of life that hurt most

25 **tsofon doki maisane** — an old horse is crafty

halbi a wutsiya ya fi kuskure — "Half a loaf is better than no bread" (lit., to hit in the tail is better than to miss)

chiye chiye ya fi chanyewa — to eat a little at a time is better than to eat up all at once; i.e. you should not squander your resources at once

mugun gatarinka ya fi sari ka ba ni — a tool that is your own, even if it be bad, will cut better than a borrowed one (lit., your own bad axe cuts better than "give me one")

aikin banza makafo da waiwaye — a fruitless task is like a blind man turning round to look; an ex-

pression applied to an attempt which is regarded as hopeless

30 funtu ya yi dariyal mai-tsumma — the naked man laughs at the man in rags; i.e. the naked man fails to see that even a ragged man is better-off than himself

haifuwa maganin mutuwa — the begetting of a son is the medicine for death; i.e. a man who begets a son will have some one to preserve his remembrance after death

daren tuwo ba kwana da yunwa ba ne — the night of a supper you do not sleep hungry; i.e. having to wait for food does not mean going without it (used as a remonstrance against impatience)

zuwa da wuri ya fi zuwa da wuri wuri — to come (late) with a cowry is better than to come very early (empty handed). An untranslatable pun on **wuri**, which means a cowry shell, and early. The meaning is, it is better to be slow and sure

haukar[1] ba ni maganinta ungo — the madness of begging (lit., "give me") its medicine is "take it!" i.e. the remedy for persistent begging is to give what is asked for

35 yau da gobe shi ya sa alura ginin rijiya — to-day and to-morrow (i.e. perseverance) makes a needle dig a well

ḍan dangi tuwonsa ba shi (yin) ruwa — i.e. he who is one of a family does not drink his soup weak; if he

[1] **hauka** is masculine, but the feminine form is common amongst illiterates. It should be **haukan . . . maganinsa.**

lacks ingredients the other members of his family will supply him (used of the combining of relatives to support the quarrel of one of their number)

gurin kaza ya chika rumbun dawa ya zuba — when the granary bursts, the fowl gets its desire (cf. it's an ill wind that blows no one any good). It contains a covert sneer at the man who profits by a disaster to his rival, and whose gratification at it, though concealed, is well known

ramin ḳariya ba shi wiyar ḳurewa[1] — the hole of a lie is not difficult to probe to the end; i.e. it is easy to detect a liar in his lies

kwaḍayi mabuḍin wahala — vain desire opens the door to trouble

roḅaḅḅen haḳori ya fi baki wofi — spoilt teeth are better than an empty mouth; i.e. an indifferent thing is better than nothing at all

ḳafar wani ba ta yi wa wani tafiya — the foot of one man cannot walk for another; i.e. no man can do another's work

ban ji ba ban gani ba ta raba ka da zauren tara — "I did not hear, I did not see," separates you from the place of fines; i.e. keep clear of mischief and you will not be liable to punishment

inuwar giginya na nisa ka(kan) sha ki — shadow of fan-palm! at a distance men enjoy you (the **ka** or **kan** is an abbreviation for **su kan**). The fan-palm, owing to the

[1] **ḳurewa** used of a place from which there is no outlet.

height of its foliage from the ground, throws its shadow at a distance. This proverb is addressed to a man who lavishes his bounty outside his own house (cf. "charity begins at home")

mahaḳurchi mawadachi — the patient man is the rich man

yau da gobe kayan Allah — to-day and to-morrow are God's possession; i.e. continuity is the prerogative of God

maganin ḳiyeya rabuwa — the cure for mutual hatred is separation

kowa yi ḳeta kansa — the evil that a man does (recoils on) himself (*sc.* **za ta komo**)

ramar bashi ta fi ḳibarsa — the leanness of a debt is better than its fatness; i.e. it is better to pay off your debts than to make them greater

maza dangin gujiya sai an fasa a kan san bidi — men are like a lot of ground-nuts; only after they are pounded are those with kernels recognized

faḍe faḍe ba yi ba ne in ji kunkuru — talking is not doing, as the tortoise said

jiki ya fi kunne ji — the body surpasses the ear in hearing; i.e. if a man will not listen, he will gain his experience in his person

zumunta a ḳafa ta ke — relationship is a matter of the feet; i.e. if a person does not take the trouble to go to see his relation, the relationship becomes of no account (cf. "out of sight out of mind")

zumu zuma ne — a relation is as honey; a play on the words **zumu** and **zuma**

duniya mache da chiki che — the world is like a woman with child; i.e. as you cannot tell whether a woman will bear a son or daughter, so you cannot tell what fate has in store for you

55 **wiya mawuchiya** (or **mafuchiya**) — difficulty is a thing which passes away; a saying attributed to the bush cat (**muzurun tofa**) when hesitating whether to run out of a bush-fire and be killed or to stay and be singed

abin da aka shuka shi kan tsira — that which has been sown is that which will come up; i.e. as a man sows, so shall he reap

yaro bai san wuta ba sai ta ḳona shi — a boy does not know the fire till it has burnt him; "a burnt child dreads the fire"

zomo ba shi kamuwa daga zamne — a hare is not caught by sitting down

sanu ba ta hana zuwa — going slowly does not prevent arriving

60 **abin banza hanchi babu kafa** — a worthless thing is a nose without nostrils

banza farin ido babu gani — a bright eye that cannot see is worthless

mu je mu gani maganin maḳariyachi — "let us go and see" is the medicine for a liar; the witness of a liar needs to be supported by the evidence of one's own eyes

maganin kada a ji kada a yi — the medicine for "let it not be heard" is "let it not be done"; i.e. if you don't want a thing to be heard of, don't do it

hannu mai-miya aka lasa	the hand that has soup gets licked (of cupboard love)
magana zarar bunu	a word spoken is as the pulling out of thatch; i.e. as a straw pulled out of the thatch cannot be replaced, so a word spoken cannot be recalled
yunwa a ba ki a futa	oh, hunger, you have had something given to you, rest! (said to a persistent beggar to whom something is given)
abin sawa chikin ḍaki ya fi ḍaki wiya	the things for placing in a house exceed the house in difficulty; i.e. it is of no use having built a fine house if you have nothing to put inside it
rashin sani ya fi dare dufu	to be without knowledge is worse than (to be out in) a dark night
butulu kaman chiki	an ungrateful person is like the stomach (which is always wanting more and is never satisfied)
wiyar buki rashin abin buki	the difficulty of the feast (arises from) the absence of the wherewithal (to provide) the feast; i.e. any one can be luxurious, the difficulty is to obtain the means wherewith to provide luxury
komi ya ḅachi hankuri ab-babu (or **ne babu**)	everything goes wrong where patience is lacking
rashin faḍa ya fi neman gafara	avoidance of quarrelling is better than the quest for pardon; i.e. it is better not to quarrel than to quarrel and then ask for forgiveness

kama da wane ba wane ba ne[1]	the likeness of any one is not the person himself; equivalent to English proverb, "all is not gold that glitters"
gurbin ido ba ido ba ne	the socket of the eye is not the eye itself; the meaning is the same as that of the preceding
75 mutum maganin mutum	man is the medicine for man; i.e. only man can outwit (or get the better of) man
ba daḍi tana gidan na ḳoshi	"not nice" keeps house with "I am satisfied"; i.e. only a man who lives in luxury can afford to say of anything, It is not nice (i.e. can afford to be discontented)
yunwa maganin mugunyar dafuwa	hunger is the remedy for bad cooking; cf. "hunger is the best sauce"
don hannunka ya yi ḍoyi ba ka yankewa ka yas	because your hand smells badly, you do not cut it off or throw it away; i.e. you do not abandon a relation because he does a slight wrong
laifi duk na kura ne amma banda satar waḍari	a hyena has many faults, but it does not steal string; i.e. no man is altogether bad
80 don tsananin yunwa ba a yi miya da giza giza	even in stress of hunger soup is not made of spiders; i.e. however great your need, you must use suitable means to accomplish your end
babban da ba wuri yaro ne	a grown-up man who is without a cowry is but a boy

[1] ne, not che, is used. ne agrees with thought expressed.

famkam[1] faḍin ruwa ba zurfi — the width of a river is not (a guide to its) depth; i.e. a broad river is not necessarily deep, or, "appearances are often deceptive"

kowa ya kas kifi goransa — whoever kills a fish (it is for his own) basket; i.e. a man's acts come home to himself

bukin wata doka bukin wata kundumi — the desire of one woman is plaited hair, the desire of another is a shaven head; i.e. different things please different people

dakyar na tsira ya (or ta) fi dakyar aka kamani — "with difficulty I escaped" is better than "with difficulty I was caught"

aje (or riḳe) karenka don karen gidan wani — keep a dog for yourself, because of the dog in another man's house; i.e. be prepared with the same weapons as those with which you will be attacked (i.e. "set a thief to catch a thief")

talauchi ḳanḳanchi — poverty is degradation; i.e. there is nothing like poverty to make a man feel small

mutum da gishirinsa in ya so ya dafa ḳafo — a man who has got salt of his own can cook a horn if he please; i.e. a man who is rich can waste his salt on that which is uneatable; i.e. can do what he likes with his own

aikin gona da wiya kadan ya ḳare da daḍin chi — farm work is laborious, but when it is finished the eating is pleasant

tamaha wadda ta hana malam noma — it is expectation that hinders the mallam from farming, because

[1] For use of famkam see on p. 81.

sabad da hatsin zakka — of (his hope for) tithe corn; i.e. a mallam will not take to agriculture, because he relies upon others to feed him; or, reliance upon others breeds improvidence

lafiyar jiki arziki ne — health of the body is good fortune: used by a man who has failed in a dangerous enterprise, but who consoles himself that he has escaped unharmed

abokin sariki sariki ne — the friend of a king is himself king: a piece of flattery (**bam magana**) used to a courtier

komi nisan dare gari ya waye — however long the night, day will dawn; "it is a long lane that has no turning"

komi nisan jifa ḳasa zai (or **za ya**) **faḍi** — whatever the length of the throw, it will fall to the ground at last

95 **ḳwariya ta bi ḳwariya in ta bi akoshi ta fashe** — a calabash should follow a calabash; if it follow a wooden dish it breaks; i.e. a man should associate with men of his own class; if he associate with those of a higher class he will come to grief

da ma (or **ko da**) **mun so zuwa birni balle sariki ya aiko** — we wish all the more to go to the town now that the king of the town has sent for us: used in answer to a doubt as to the acceptance of an offer, when in reality it has long been an object of desire

mai-tuya da ruwa bare (or **balle**) **ya samu mai?** — he who has only water to cook with, won't he (cook) all the more if he finds oil? is he

likely to refuse an offer of oil? used in answer to an offer hesitatingly made

talauchi ba za ya kauda yanchi ba — poverty ought not to take away freedom; i.e. poverty is no reason for either acting as, or being treated as, a slave; a free man must keep his self-respect, even though poor

ba ja ba ne turanchi maidukiya shi ne babba — it is not the foreigner with a red skin who is master, but the rich man (of whatever nationality he may be)

100 **in kana awo auni** (or **ka auna**) **ga mai-taiki** — if you want to measure out anything, go to the man who has the bag and measure; i.e. if you want anything, ask the owner for it; do not ask his servant

sabo da mayata maganin wata rana — being accustomed to misfortune is the medicine for the (unknown) future: used of a rich man who was formerly poor

Allah shi kai damo ga harawa ko ba shi chi shi birgima — may God bring the lizard to the dried leaves; if he does not eat he rolls on top of it. The **damo** (lizard) is specially fond of the **harawa** (i.e. bean fodder); even when he cannot eat it he likes to be near it; i.e. may God bring me to the war; even if I do no fighting I shall be in the thick of it

kurum ma magana che — "silence gives consent"

don tuwon gobe a ke wanke tukunya — the pot must be washed for to-morrow's food; i.e. hard work

to-day will prove to have been the preparation for something good to-morrow

105 **a nema (or a nemi) jini ga fara** — will (or can) blood be sought for in a locust? A locust is supposed by the Hausas to be bloodless; cf. you can't get blood from a stone

komi faḍan dorina ba ta fidda kada a ruwa — however much the hippopotamus fights, it cannot drive the crocodile out of the river; i.e. you cannot separate those whom nature has joined together

zomo ba bawan giwa ba ne dawa su ka tara — the hare is not the slave of the elephant, in the forest they meet together: a proverb used by a poor man who has been brought into some connection with a rich man when the rich man attempts to treat him contemptuously

abin chikin aljifu mallakan mai-riga ne — that which is in the pocket is the property of the owner of the cloak; i.e. all that a slave or a son has belongs to his master or father

ḍan banza rairai ne ko an dunḳula shi ma ya rushe — a worthless man is like sand; if you press it together it falls to pieces again

10 **ḳaramin sani ḳukumi** — small knowledge is as the tying of a man's hand to his neck; i.e. a little knowledge is a dangerous thing

kare ka mutu da haushin kura — dog! you will die of your spite against the hyena. The dog hates the hyena, but is never

able to get the better of it. Said with reference to unsuccessful attempts by an enemy to injure the speaker

kaska ka mutu da haushin kifi — tick! you will die of your spite against the fish. Similar to the foregoing, ticks being unable to injure fish

a rashin sani kaza ta kwana a kan dami da yunwa — for lack of knowledge the fowl slept hungry on the bundle (of corn); used of opportunities missed through ignorance

inda wani ya ḳi da yini, nan wani yi ke nema da kwana — the place in which one man refuses to spend the day, another chooses (seeks for) for sleeping in; "one man's meat is another man's poison"

115 raḳumi wawa kowa ya sake shi ya nemo shi — camel and fool, who lets him go will have to hunt for him

tafiya sanu sanu, kwana nesa — he takes it very easy, but is a long way off by night (of the camel)

yau da gobe ḳariya ta boka — an impostor is sure to give himself away in the long run; lit. to-day, to-morrow, the lie of the quack doctor. There is a pun on **ḳare**, to end, and **ḳaria**, lie

gani chi ne? karen gidammu ya kwana da yunwa — there is no harm in looking (is looking the same as eating?) because it isn't so that our house-dog goes supperless to bed

gani im ba chi ba kare kan kwana da yunwa — to look without eating means that the dog will sleep hungry (a variant of the former)

na-gaba ya wuche, na-baya sai tsintar fula — the man in front passes on, the man behind can do nothing but pick up his cap; a sneer by a successful man at an unsuccessful rival

ana zaman ḳariya Bamaguje ya ga birni; or, **ana zaman ḳariya, in ji Bamaguje** — such a life is incredible, says the Bamaguje, on seeing the city: expressive of the incredulity of the yokel, arising from his ignorance; seeing no farms, he cannot imagine how the people get their food, and refuses to believe that they really live there

nagari na kowa mugu na mai-shi — the good man is for (i.e. liked by) everyone, the bad man only by his own people. (This proverb throws a possible light upon the derivation of **nagari**, i.e. from **gari**, city; cf. p. 4.)

rijiya ta bada ruwa, guga ya hana — the well gives water, the bucket withholds it: used of abuse of power by a subordinate official who frustrates the benevolent orders of his superior

harshen mutum zakinsa — a man's tongue is his lion; if he lets it get loose it will kill him

Some Common Sayings.

hanḳuri maganin duniya — patience is the world's medicine

komi mai-wuya shina da maḳarinsa — everything that is difficult comes to an end

gadon gida alal ga raggo — the inheritance of a house is a source of worry to the idle man

yunwa ta ke maida yaro tsofo	hunger makes a boy into an old man
ḳoshi shi ke maida tsofo yaro	satisfaction makes an old man into a boy
kowa ya yi chinikin ḳariya ya yi biyan gaskiya	every one who trades in lies will have to pay truth; i.e. he who tells lies in joke will be held to his word to his cost
gida biyu maganin gobara	the remedy against a conflagration is to have two houses
kada kowa ya kuka da wani ya kuka da kansa	let not any complain of another, (in doing so) he complains of himself; i.e. he is the cause of the injury which has been done to him by another
halshenka ya jawo ma ka magana ba wani ba	it is your own tongue that draws out evil words, not (that of) another. The meaning is the same as that of the preceding
inda mai-gudu ya je an hanḳura mai-tafiya ya je	the traveller with patience will arrive at the place whither the man who runs is going
mutum in ya che ya haḍe gatari riḳe masa ḳota	if a man says that he can swallow an axe, (do not vex him by expressing disbelief, but conciliate him by offering to) hold the axe handle; i.e. it is of no use to cause needless vexation to those who boast
maganin gari da nisa tafiya	the remedy for a distant town is travel
ba mugun sariki sai mugun bafade	no evil is done by a king, (the responsibility for the) evil belongs to his counsellors
babu laifi babu tunani	where there is no wrong there is no remorse

kare bakinsa na zaḳi na wai a ba shi	the dog looks as if it wanted something to eat; lit., the dog, its mouth of sweetness, it is said let something be given
jinjiri ba ya san babu ba	a baby won't take "no" for an answer: used as a reply to a man who persists in asking you to do that which is impossible

Riddles.

1 **kasuwa ta chi ta watse ta bar dalla ta kala**	The market was over; the dogs were left to pick up the remains
ku ba ni gari	Do you give it up?
na ba ka	Yes
halshe	The tongue (which goes wandering round the mouth after the meal is done)
2 **baba na ḍaka gemunsa na waje**	The master is in the house, his beard outside
wuta da hayaḳi	Firè and smoke
3 **ḍakin samari babu ḳofa**	When has a young man's house no door?
ḳwai	When it is an egg

KEY TO EXERCISES.

I.

Did you understand? I understood. The man mounted the (or a) horse. The men went (or went away). We are traders. The king is old. The trader came. It is I. The headman has a slave. I have a slave. The king has a horse. The woman has a girl. Are you the headman? I am the headman. The woman went away; she is old. The slave heard. I am old. The trader is a slave.

ni sariki ne. shi bawa ne. yaro ya hawa (or **ya hau**) **doki. yarinya ta tafi. ke mache che. kun ji? mun ji. mutane sun zo. fatake su ke da doki** (this form would seldom be used except in answer to a question). **sariki ne da bawa. sariki ya ji. fatake su ke da yara. ni ne** (or **ke**) **da shi. bawa ya zo. yarinya ta ke da doki. ita yarinya che. kai tsofo ne. ke tsofuwa che,** or, **tsofuwa ki ke.**

II.

What did the boy tell you? He said (or says) there is not enough water in the house. Did the woman go? What woman was it that came? It was the girl whom you saw. Whose horse has run away? It is the stranger's horse. What did these men say to you? I did not hear (or understand). What news did he tell you? He said that the man whom you sought did not (or has not) come. All right, I have seen him. Who has the king's horse? I do not know; I did not see the horse. This boy says that

the king's slave has the horse. What you told me is not so. Which road did you follow? I followed the caravan road (lit., the traders' road). Who told you the news? The man whom you saw in the house.

mutum wanda ka nema ke nan. bakọ ya bi hanya wadda ka faḍa masa. wannan mache ḍiyar wanchan mutum ta ke. wanchan mutum (or more idiomatically, **mutumen chan**) **ḍan bakọn nan ne. yaron nan ḍan wanene ne? shi ḍan bawan sariki ne. yarinya ba ta ji ba labari da ka faḍa ma ta. ta che yaro ya gudu. wa ya gaya** (or **faḍa**) **ma ta haka? bawa wanda ka gani chikin gida. kai wanene? ni bakọ ne. ḍan wanene kai? ni ḍan sariki ne. wanene wanchan? bawan falke ne. mi ka ji? abin da na ji shi ne labarin da na gaya ma ka. dokin wanene sariki ya hau? dokin bakọ wanda ya bi ka. machen nan ita** (or **ta**) **ke da yarinya wadda ka gani.**

III.

This man said that he did not know who brought the money. Do not tell any one the news. One mounted a horse, one mounted a donkey. Who are you? It is I, your boy. When did the carpenter bring the handle? I do not know. The merchants ruined each other. The people dismounted, and every one went to his house. Do not tell anybody in your town what I told you. This boy told me that he was a stranger, he said that no one knew him. The master of the house said that he himself did not know.

wasu masu-gudu a kan hanya sun faḍa ma ni labarin nan. wache hanya sun bi? wasu sun bi hanyan nan wasu sun bi wachan. kowa ya san(i) abin nan. ba wanda ba ya san shi ba. kowanne mutum ya kawo kurḍinsa. kowannensu ya tafi

gidansa. ina sirḍin dokin nan? ya faḍi a kan hanya. mai-doki da kansa ya neme shi, amma ba ya gan shi ba koïna. jakin wanene yaro ya kawo? jakin falke, or **na falke ne. yara sun buga junansu. kada ka buga kanka.**

IV.

Is this house yours or theirs? It is not ours, it belongs to the headman whose son you saw in the market. It was not these men (or, these are not the men) who went with me to your town. Whose wife is this? She is my wife. This she-goat is mine. The traders finished their business (lit., they did their business, they finished). Where are they now? They have just gone out from the market and gone to their town. Where is your friend? He has gone to our headman's place. Is this money yours or hers? Neither (lit., no); it is theirs, not ours. Is the farm that I saw yours, or whose is it? It is ours.

malam ya che yaro wanda ka kawo ba ya son karatu (ba), or, **ba ya so ya yi karatu (ba). malam ya koya ma ḍansa rubutu. ba ya koya ma nawa komi ba. ya yi chinikin jakinsa na ba shi dokina. sariki ya che ma fatake kada su kawo kayansu chikin kasuwarsa. masu-kaya sun ḍauka kayansu sun tafi. kayan da sun ḍauka nawa ne. mai-ka-yanga ya tafi tare da abokinka. ina kaya? ban ga nawa ba.**

V.

Whence does this man come? He told me that he came from Kano. I don't know what has brought him (or, why he has come). What (lit., where) is the use of your house? It does not keep out the rain (lit., prevent the rain from entering the inside). When we came back, we saw all our loads spoilt. Where is your father? He is coming. Do

you like travelling with me? Yes. What are they doing now? They are eating their food. What are you bringing? What we got in the market. What is that? A saddle, bridle, stirrups, and horse trappings complete. I am taking them to the headman of the town.

mutum wanda ka gani jiya ya zo. ya che shina zuwa kuma gobe. yarona ya che ruwa ya hana masa tafiya. ina anfanin magana irin wannan na sani ba gaskiya ba ne? ḳariya ka ke yi. abokinka ya ba ni abinchi; jia ban chi komi ba. sa'anda muka ji labari muka tashi muna tafiya dare da rana, muka zo nan. dokin nan ina anfaninsa, or, ina anfanin dokinga? jiya ya faḍi yau kuma ya faḍi. domi kana (or ka ke) zamne nan? ina neman abinchi. sariki yana shigowa gari yana zuwa yanzu. mun tafi kasuwa mun samu abin da mu ke so duka. sa'anda muka shiga gida muka zamna muka chi abinchi.

VI.

I do not know what we are going to do now. If you go to him, he will tell you the news. Every one who comes to my house, I feed him. That woman says she is not going till we come (or, said she was not going till we came). If you do not believe me (lit., give me the truth), I shall go (or, I am going). He says that he will believe you if you will see him to-morrow. Do you wish to travel (or, do you like travelling) by day or by night? To travel by night is troublesome (lit., with trouble), but if you like I will make the attempt. Can you travel? I cannot (lit., shall not be able). I want to sleep, for my eye is sore (lit., sick). I told him to bring me my gun; he said that he was going to clean it. (The last clause might equally mean, he says that he is going to clean it; the actual tense is shown by the context.)

na faḍa masa ba zan gan shi ba sai gobe, domin babu anfani ganinsa yau, or, ganinsa yau ba shi da anfani. ba wanda ya faḍi gaskiya (or babu mai-faḍin gaskiya) chikin garin nan. abin da na gaya ma ka jiya ka yi shi, or, ka yi abin da na gaya ma ka jiya? a'a ban yi ba, or, ban yi shi ba. kā yi abin da na gaya ma ka? ba na iya ba. mutanen nan suna so su faḍi (or faḍa maka) gaskiya amma suna jin tsoro. za mu tafi gobe. idan muka komo mā gan ka kuma. ni ba zan tafi ba nā jiraka ka komo kullum na kan tafi kasuwa na kan yi chiniki da fatake. idan na aike yaro shi kawo su sā zo? sā zo. ina so ka wanke bindigan nan. ba zan iya ba. dā za ni wurinka (or ganinka). dā za ka (or dā kana so ka) tafi, or, dā zaka tafiya.

VII.

Go to the king and tell him to send his messenger to me. I want to ask him whether he has been given anything to eat. He says that money has been given to him, but that food has not yet been given. Have the men been brought (lit., has one come with the men)? Not yet, they are being brought (lit., one is coming with them). Tell them not to be afraid, they are not going to be driven away. Will they be allowed to go? If the king says that they are to be allowed, they will be allowed. Do you think that they will come this month or next? They will not come this month. Are they coming, or are they not coming? I finished this work the day before yesterday, let me be given some more. Has the war finished? No; war never ceases.

idan an yanka rago kada ka bar mutane su chi nama yanzu domin idan suka (or sun) chi ba za su so tafiya da nisa ba. sa'anda manzo ya zo kada ka bar shi (or kada a bar shi) shi shiga

gida shi zamna a waje har in komo. ina a ke samun (or **ana samun**) **abin nan? ban sani ba ba a samun irinsa**[1] **a nan. kada ka bar yaronka shi** (or **ya**) **hau rakumina domin** (or **don**) **kada shi fadi. ba ni ruwa daga rijiyar chikin gidanka** (lit., well of the inside of your house), **domin ba ni da abin da zan sha,** or, **ba ni da komi na sha** (lit., I have nothing of drinking). **ka gaya masa idan ya zo wurina** (lit., to my place; a literal translation of the English given would not be idiomatic Hausa) **gobe ba zan gan shi ba. kariya a ke yi ba a samun gaskiya wurinsu (ba). na ji dadi da zuwanka.**

VIII.

Give me more to eat, this is not enough. All right, I will increase it. My slave has gone to seek the boy, but he has not found him; you, there, go and seek for him and bring him here. I want you to take this piece of cloth to the broker for him to sell; if he sells it take the money, buy me a ram, and bring back here the rest of the money. Is this horse for sale? No; it was sold yesterday. I want to buy a camel. Where is one to be found (lit., where is it found)? The owners of the camels are in the market, buying and selling. Can this river be crossed? No, it cannot be crossed, it never dries up. Do you wish the king to give you a canoe in order that you may cross? The king says that you are to give him what belongs to him. All right, I will give it up.

abokina ya tariyeni a hanya. na gamu da fatake chikin daji sun kwanta (or **suna kwanche**) **a inuwa na tada su** (or **tashe su**) **don su kai ni gari. tashi ka kawo ma ni ruwa in sha. na chika goran ruwa da safe amma ya zuba** (or **zube**) **a hanya yarona ya**

[1] **ba asamu irinsa ba** = nothing like it was found. Note the necessity for the second **ba** in this case but not in above.

zubda shi. ḳaḳa ka ḅata litafin nan? ban sani ba na same shi ya ḅachi. tafasa ma ni ruwa. ruwa ya tafasa (or tafasu). ba ni tafasashen ruwa. sa'anda an dafa abinchi ka gaya ma ni. bani daf-affen abinchi. nama ya dafu. tafi kasuwa ka sayo ma ni sirdi. mai-sirdi ya ḳi sayarwa. ā rasa sirdi chikin kasuwa. ka tafi ga wani ka sayo.

IX.

I want you to go to the king and tell him that I thank him for the present which he has sent me. Whence did these traders come? From Yola; they are on their way to Kano with ivory. How long have they been travelling? They have been two months on the road. I want a camel; if I give you a horse in exchange for your camel, will you agree? No; I have not a camel to give you, only a pack ox. Had I known this, I would not have come to you. Did you see him? Yes, when I went to his house I found him sitting at the door of his house with his son, who is called Joseph. In olden time the men of this country were wont to fight with one another. Tell the carriers to get up and stand in line—no, not like that; they must line up properly; I do not want them to stand with intervals between.

tafi ga (or wurin) abokina ka faḍa masa (or mai) ina zuwa gare shi. ina so in yi magana da shi bisa batun doki. tun da ni ke ban taḅa[1] ganin irinsa ba banda (or sai) yau. mutanen da ka gani masu-zuwa gonaki ne sun fito daga chikin gari, ba su kwana a wajen gari don tsoron yaḳi. domi su ke jin tsoro yanzu? tunda Turawa suka zo babu sauran yaḳi (lit., no remainder of war). da babu yaḳi da ka ga garuruwa kusa da kusa (or kusa da juna) koïna a ḳasan nan. yanzu banda

[1] lit., touched; this is the usual way of translating "ever" before a verb.

kango ba ka ga komi (ba) a chikin daji. an gina garin nan gaban yaḳin Tukur sarikin Kano, an chi shi tun ba ka zo ba. mi za ka ba ni maimakon (or a maimakon) wannan?

X.

Where has the owner of these sticks gone? How many loads have you? I have many (lit., they are many). All right, go and get ready and bring all your loads here very quickly. Is it long since this merchant came to this town? Yes, it is many years since he came. In a few days (lit., in these days) he will start to go to his house. The king made a proclamation to the effect that the people should repair the huts in their compounds. In the Hausa country there are many kings; besides the king of the town, the man who looks after the market is called the king of the market, the attendant at the gate is the king of the gate; there are also many others. What kind of monkeys are there on the banks of the river Benue? There are an unlimited number of kinds; those that are commonest (lit., surpass as to plenty) have faces like dogs. Send to the horsemen (and tell them) to saddle up (lit., make saddles) quickly. Have the donkeys been brought? Not yet, only the camels. Come and help me.

chikin Hausa an gina ḍakuna da tubali an rufe su da tukuruwa da chiyawa aikin maza ke nan mata su kan daḅe chikin ḍaki. akwai kifi chikin kasuwa? akwaisu. sariki ya yi doka kada a sare itatuwan kusa da gari, yanzu bayi su kan tafi nesa su saro itachen wuta. waḍanan irin takalman da ni ke so ke nan. ba a rasa garuruwa (or garuruka) a ḳasar (or a chikin ḳasar) Kano. Hausawa su kan zamna chikin gari Fillani masu-shanu su kan zamna chikin rugga. ka gaya wa (or ma) sarikin jirigi shi aiko mini jiragensa (or

da jiragensa) duka a ḳetaren nan ina so in ḳetare gulbi. awakin nan ba nawa ba ne; kamo akwiata daga chikinsu ka kore saura daga chikin gida. akwai makafi dayawa a chikin Kano, dā waḍansu malamai ne yanzu ba su iya koya wa (or **ma) yara karatu. daganan zuwa Kano kwana nawa ne a hanya. achikin kwanakin nan āyi ruwa.**

XI.

What is the price of this camel? It is cheap; its price is not great, 150,000 cowries. No, it is dear; make me a reduction. Well I will reduce it for you by 2,000. No, (reduce it by) 5,000. Well, I will reduce it for you by 3,500. All right, I agree; that makes 146,500 (lit., 146 zambar and 500 cowries). Do not count your cowries six at a time, but count them by fives. How many times have you been to Sokoto? I have never been to Sokoto, but I have been three times to Wurno. Here, caravan-leader, divide this money amongst the carriers; pay them a thousand each. Let three men get up; let two of them draw and bring water, let the third man of them seek and bring wood. How many horses are brought? Ten. How many of them are yours? Not one. (For this use of ko, cf. p. 19.) I am a poor man; I have not even a single cowrie. When are you going to do this work? I have no opportunity (at present); I will do it some time.

kurḍin raḳumi chikin kasuwar Kano daga zambar ḍari da ashirin (or **miya wa ashirin) har zambar ḍari shidda, na doki daga zambar hamsin har zambar ḍari uku. kurḍin jaki kwatanchin rabin kurḍin doki ne. kurḍin bawa nawa ne tun turawa ba su zo Kano ba? yarinya akan sayar da ita zambar mẽtin a kan sayar da yaro minya wa hamsin. kowache rana ka kan gani bayi kaman ḍari biyar chikin kasuwa. ina da doki uku**

ḍaya chikin su yina da baya (lit., has a back, cf. p. 87) **ḍaya kuma ba shi da ḳafa** (lit., has not a foot), **ḍaya kuma na bada shi aro ga abokina, shi ya sa ni ke tafiya a ḳasa. kurḍin ḳwai nawa ne chikin ḳasar Hausa** (or **chikin Hausa**)? **Hausawa ba su chin ḳwan kaji sai na zabi. idan baḳo ya tambayi ḳwan kaza su kan kawo masa. ḳwan da su ke kawowa rabinsa duk ḅatache ne** (lit., spoilt). **batun kurḍin kwan da na tambaye ka ba ka gaya mini ba. kurḍinsa a Lakwaja dayawa guda ḍaya ḍari ne amma a Kano kurḍi ashirin ashirin ne.**

XII.

Do you prefer a male or female camel? I prefer a male camel, because it is stronger than a female. This mare is faster than your horse. A she-goat is more useful than a he-goat. Who is this? He is my brother. Has he the same father and mother as you have? No; we have (only) the same mother. In Hausaland, any man who belongs to your town (lit., he with whom you have a town in common), if you meet him in another country you would always (lit., only) call him your brother. A gentleman (lit., a big man) would not act thus. This load is too heavy for me. It is a lie; it is lighter than all the others (lit., it has not weight like the rest). It is true; but I am a small boy; it is better for you to give me a small load. This room is small; it is (too) confined for me. Give me some boiling water. Are these cakes baked? Yes, they are baked. A worthless man never speaks the truth; he is utterly shameless (lit., there is a lack of shame to him).

takobin nan da tsada ya ke (or **yi ke**), or **takobin nan ya faye tsada, kurḍinsa ya yi mini yawa nuna mini wani wanda ya fi wannan araha. wanne irin abinchi baḳaḳen mutane su ke chi? Hausawa**

sun fi chin dawa. minene dawa? wanne irin jan ƙwaya ƙanƙane mata su kan niƙa shi a dutsi su kan daka shi a chikin turumi. Yarabawa su kan chi doya ba su iya ɗaukar kayan da ba-Haushe ke ɗauka sai rabi hakanan Hausawa su kan che (or **inji ba-Haushe**). **yaushe za a ƙare abinchi** (lit., when will it be finished?) **ina jin yunwa? tsofon nan ɗan uwana ne an haife mu gari ɗaya, matata ƙanuwa tasa che. a chikin Hausa ba a che babban mutum yina chiwo an fi faɗan ba shi da lafiya. na** (or **ina**) **jin tausayin abin da ya same ka. abokanmu sā yi murna da komowarmu.**

XIII.

My friend, do not go to our house; let us stay together and start at the same time in the morning. Can you tell me how this man died? No I do not know exactly, I have only just returned from a distant place; but I heard news that he mounted his horse, went to the market, fell off, and died straightway. Really! Yes, that is so. Here, horse-boy, wait a little till I come back; I am not going far, and I want you to wait for me here. Will you come in the evening, or to-morrow morning? I am bound to come this evening. This boy's master made him do this work, and he was compelled to do it. I had great difficulty in finding the way. Where did you pass the night? I slept at a town called **sabon-birni** (lit., Newtown): I lost the way from there. What caused you to lose the way? It was the river that prevented me from crossing (lit., passing). Yes, that is so; it often does so. Tell the carriers to get up immediately, as I wish to start. In Hausaland it is never so cold as it is in England.

yaushe (or **wanne lokachi**) **ka tashi? sa'anda na sami takardarka sa'annan** (or **kana**) **na tashi. domi ka daɗe a hanya abin da na gani ka yi tafiya** (i.e. as far as I saw you travelled) **sanu sanu. da ka yi sauri,**

da kana nan tun daḍewa, or, da ka daḍe da zuwa. ina zan fura wuta? fura koïna, kada ka dame ni kuma sai abinchi ya dafu, sa'annan ka komo. kai madugu! na'am. maza ka tara fatake. rafin nan ya faye zurfi ya kamata masu-dawaki su chi gaba masu-jakai su bi su a hankali. ḍaura kaya daidai kada su faḍa a ruwa kada jakai su shiga ruwa gaba ḍaya sai su bi juna su shiga ḍaya ḍaya. tun yaushe ka ke achikin ḳasar Hausa? mi ka ke tamaha (or tsamani)? ina tunanin ko na tashi gobe. wani waje zafin dare ya kusa zafin rana. kada ka makara.

HAUSA ALPHABET.

Letters.	Unconnected.	Connected only with the preceding.	Connected on both sides.	Connected only with the following.	Pronunciation.
أَلِفْ Alif	ا	ا	—	—	Not pronounced
بَا Ba	ب	ب	بـ	بـ	English *b*[1]
تَا Ta	ت	ت	تـ	تـ	„ *t*
ثَا Cha	ث	ث	ثـ	ثـ	Soft *ch* as in *church*
جِيم Jim	ج	ج	جـ	جـ	English *j*
حَا Hha	ح	ح	حـ	حـ	Strong *h*
خَا Kha	خ	خ	خـ	خـ	*kh*, or hard *ch*, as in Scotch *loch*[1]
دَال Dal	د	د	—	—	English *d*
ذَال Zal	ذ	ذ	—	—	„ *z*
رَا Ra	ر	ر	—	—	„ *r*[1]
زَا Za	ز	ز	—	—	English *z*, usually pronounced the same as ذ
سِين Sîn	س	س	سـ	سـ	English *s*
شِين Shîn	ش	ش	شـ	شـ	„ *sh*
صَاد Sâd	ص	ص	صـ	صـ	„ *s*, pronounced the same
ضَاد Dâd	ض	ض	ضـ	ضـ	English *d* or *l*; seldom used.

[1] For fuller explanation of the sound of these letters, cf. pp. 7, 8.

Letters.	Unconnected.	Connected only with the preceding.	Connected on both sides.	Connected only with the following.	Pronunciation.
طَا Ta.	ط	ـط	ـطـ	طـ	English *ts*, sometimes *t*, also frequently used to represent hard *ḍ* or *dt* sound [1]
ظَا Tsa	ظ	ـظ	ـظـ	ظـ	English *ts*, very seldom used in Hausa
عَين Ain	ع	ـع	ـعـ	عـ	Not pronounced
غَين Ghain	غ	ـغ	ـغـ	غـ	English hard *g*
فَا Fa	ف	ـف	ـفـ	فـ	English *f*
قَاف Kâf	ق	ـق	ـقـ	قـ	*ḳ*, a sub-palatal guttural *ḳ* [1]
كَاف Kâf	ك	ـك	ـكـ	كـ	English *k*
لَام Lâm	ل	ـل	ـلـ	لـ	„ *l* [1]
مِيم Mîm	م	ـم	ـمـ	مـ	„ *m*
نُون Nun	ن	ـن	ـنـ	نـ	„ *n*
هَا Ha	ه	ـه	ـهـ	هـ	„ *h*
وَاو Wà	و	ـو	—	—	„ *w*
يَا Ya	ى	ـى	ـيـ	يـ	„ *y*

The reader who is acquainted with Arabic will observe that ث and ض, which represent *th* and a sort of palatal *d* respectively in Arabic, are pronounced *ch* and *l* in Hausa. The letter ض is, however, very rarely used.

[1] For fuller explanation of the sound of these letters, cf. pp. 7, 8.

The Arabic language contains several distinctions of sound which are not found in Hausa at all. Thus no clear or uniform distinction is recognized by the Hausas between ز and ذ, س and ص, ح and ه.

The letters *alif* and *ain* are used in Hausa simply as the bearers of the vowel-sounds, and are frequently interchanged; cf. *ita* اِتَ and عِتَ she; the presence of an *alif* does not necessarily imply that the syllable is long, or that the accent rests on that syllable. The letter ع *ain* is not at all commonly used by the Hausas except in words which they have borrowed from Arabic. Many words when they stand at the end of a line or sentence, especially in poetry, have a final ا *alif* or ى *y* which they would not otherwise take.

Hausa Vowels.—The vowel sounds used by the Hausas are: ـَ *wasali bisa*, pronounced like **a** in father, or in a closed syllable like **a** in fat; ـِ *wasali ƙasa*, pronounced like **i** in ravine, or in a closed syllable like **i** in fit; ـَىْ *guda ƙasa*, pronounced like **a** in fate. The vowel **u** or **o**, *rukuwa* is written ـُو, thus رُوغُو *rogo*, cassava; **o** in a closed syllable is written ـُ; the sound **u** as in flute is written ـُو, or occasionally ـُ, thus سَامُو *samu*, to find; a short **u** or a **u** in a closed syllable is written ـُ, thus مُسْكَا *muska*, musk.

Diphthongs.—The diphthongs are **ai** ـَىْ, pronounced like **i** in nice, thus مَيْتَا *maita*, witchcraft; **au** ـَوْ pronounced like **ow** in how, thus بَوْتَا *bauta*, slavery; and ـُى **oi**, pronounced like **oi** in loiter. Diphthongs in closed syllables are written with the first vowel of the diphthong only, e.g. حَنْيَا for *hainya*. The writing and the pronunciation of the diphthong **oi**, or of the diphthong **ai** in a closed

syllable are rare, and in transliterating Hausa we may perhaps write *bakwai*, *hanya*, &c.

Accents.—As the emphasis laid on different syllables differs a good deal in different localities, very sparing use has been made of accents. They have only been employed where the emphasis to be placed upon a syllable is very pronounced or specially liable to be misplaced.

Hamza.—The sign *hamza* ' which the Hausas have borrowed from the Arabs, and which denotes the cutting off of the stream of breath which can precede or follow a vowel, is more often omitted than inserted.

The student is reminded that he must be prepared to find considerable variety in the systems of writing adopted by different Hausa mallams. In the specimens of Hausa writing contained in this grammar an attempt is made to represent the method adopted by the best educated and most representative Hausas. The divisions between words are also differently made by different writers; pronouns and prepositions are sometimes joined on to substantives or verbs and sometimes written as separate words.

In the selected readings which follow no attempt has been made to correct the native writing so as to produce uniformity.

عُبَمُّو وَنْدَ كِی ثِكِنْ سَمَا * اَطَرْكَكِی سُنَنْكَ .

مُلْكِنْكَ شِذُو * اَبِنْدَ كَكِی سُو اَیِشِ ثِكِنْ

دُونِیَا كَمَرْ یَدَ اَكْبِینْسَ ثِكِنْ سَمَا . كَبَامُ رَانَنْغَ

اَبِنْثِنْ یِنِی * كَغَابَرْتَا مَنَ لَیْبِنْمُو كَمَرْ یَدَ

مُنَا غَابَرْتَا مَوَدَنْدَ سُكْبِیِی مَمُ لَبْبِ * كَدَ كَكَیْمُ

وُرِن جَرَبَا * اَمَا كَبْنْمُ دَغَ شَیْطَانْ * غَمَا

مُلْكِ دَعِیكُو دَغِرْمَا نَاكَ نِی حَرْ اَبَدَا * اَمِینْ

TRANSLITERATION.

Addu'ar Ubangiji.

ubammu wanda ke chikin sama, atsarkake sunanka; mulkinka shi zo: abin da ka ke so a yi shi chikin duniya kamar yada a ke yinsa chikin sama. ka ba mu rananga abinchin yini. ka gafarta mana laifinmu kamar yada muna gafarta ma waɗanda su ke yi ma mu laifi, kada ka kai mu wurin jaraba, amma ka cheche mu daga shaitan: gama mulki da iko da girma naka ne har abada. amin.

NOTES AND ANALYSIS.

عمو **ubammu,** our father. **mu,** 1st p. pl. inseparable poss. pron. (cf. p. 25). **-nmu** is pronounced (and sometimes written) **-mmu.**

وَنْدَ كِى **wanda ke,** who art. The fuller form of expression would be

وَنْدَ كَكِى **wanda ka ke,** lit., who thou art.

سَمَا **sama,** heaven, is a borrowed Arabic word denoting the heavens or the firmament.

أَطَرْكَكِى **a tsarkake,** let it be sanctified. cf. E. 30. **mu tsarkaka zuchiyarmu,** we cleanse our hearts.

The Hausa word **sarauta,** Kingdom, usually denotes the territory governed by a king, not the sovereignty of the king. To express this latter idea it is better to use the Arabic word **mulki.**

أَيشِر **ayishi,** let it be done. For use of passive imperative, cf. p. 41.

كَمَرْ يَد **kamar yada,** like as. **r,** the feminine form of the connective, is used instead of **n,** as **kama,** likeness, is feminine; the expression **kaman yada** (or **yada**) is, however, frequently heard.

أَكِيْنسَ **a ke yinsa,** lit., let there be its doing. The prefix **ake** is used to denote the passive of the **continu**ous present, cf. p. 38.

رَانَنغَ **rananga,** this day. For use of the demonstrative pronoun **-nga,** cf. p. 12.

أَبِنشِن يِنى **abinchin yini,** the food of to-day. **yini** is frequently used as a verb, meaning to stay at a place for a day.

كَفَاغَرْتَا **ka gafarta,** thou didst forgive. **gafarta,** to forgive or excuse; cf. **gafara,** pardon!

مَمْ **ma mu,** to us. For uses of **ma,** cf. p. 52.

وُرِن **wurin,** lit., the place of, is very commonly used us a preposition, cf. p. 52.

جَرَبَا **jaraba,** trial or temptation.

حَرْأَبَدَا **har** (or **hal**) **abada,** for ever, from Arabic أَبَدٌ eternity.

A WAR SONG.[1]

A song of Abdallah, the son of Fodio, on the occasion of the repulse of Yunfa, king of Gobir, from an attack upon the town of Ruggar Fakko.

يَنْ عُوَا مُنْ غُودِىْ أَللَّهْ مُنْيِى اِيمَنْثِى دَصَلَّا
حَرْ جِهَادِ دُنْكَ جَلَّا مُنْكَشِىْ دَنْغِى نَدَلَّا
سُنْ سَنِ سُو سُنْيِى تَرْكِ

مُنْكَشِىْ اَلكَأْبِرَاوَا سُو سُوَا نِىْ غُوبِرَاوَا
سُنْتَبُو دُنْ فَادَرَاوَا سُو دَسَأْشِنْ اَسْبِنَاوَا
سُنْ تَبُو سُو دُكْ دَسَرْكِى

ثَنْ كُتُو سُو سُنْ كَنَاتَا بَابُ فَامَا سَىْ تَمَاتَا
سُنْبَرُو لَيْمَا دَمَاتَا رَاىِ كَسكُو مُنْكَشْتَا
سُنْ سَنِى دُنْ بَابُ دُمْكِى

[1] In reading this and the other selections from Hausa MSS., the student is warned that the Hausa spelling and some of the expressions used do not in every case conform to the most correct standards. A few obvious mistakes are corrected in the transliterations.

بابُ سَارُورُ وَيِنْبَا يَايِى بُوبُووَا دَكُنْبَا
سُنْ تَبُو دُكْ بَابُ فَنْبَا سُنْ كَذَاتَ حَرْ مَحَيْبَا
سُنْبَرُو سَاشِ غَمَيْكِ

اَنْغَرَمُو سُنْكَ بَرْسُ دُكْ دَرَافُمَ غَوَنْسُ
مَيَّا مَيَّا مُنْكَ كَسُّ سَرْفَفِى يَهَنْشِ وَنْسُ
مُنْكَ كَسْ بَرْدِىْ دَغَرْكِ

مَاسُلْهِدِى دُكْ نَبَادَا مُنْكَ كَسُّ دُنْ عِبَادَا
غُرْغُرِ دُكْ بَا مُتَادَا دُنْ مُسَمْ رِيبَا دَلَادَا
بَابُ وَحَلَا بَابُ اَيْكِ

غُوبِرَاوَا كُنْيِى رَاكِ كُنْ تَبُو كُو دُكْ دَزَاكِ
كُنْكَذَمْ فُوفَا تُمَاكِ كُنْيِى سَسَّاكَا تَجَاكِ
يَبَرُو فَلْكِىْ دَتَيْكِ

غُوبِرَاوَا كُنْيِى لَعْنَا كُنْ تَبُو دُنْ كَوْدَ سُنَّا
كُنْكَذَمْ كُو دُكْ كَهُنَّا مَاْسُ دِنِنِى مَاْسُذَنَّا
مَاسُاَلْعَادَا غَسَرْكِ

دَكَشِىْ دَىْ كُىْ تَتُوبَا مُنْدُوَلْ دِينَا تَسُوبَا
حَرْ تَمَنْتَكَا تَبَابَا تُكُنْيَلْ بَاوَ تَتَانَا

مُنْكَشِيْسُ بَابُ طَمْكِ 27

كُوانَا يَوْ غَامُ ذَامُو كُو فِتَا سُو بَا سُسَامُو
سُنْ شِغِىْ فُنْثْ دَرَمُو دُنْتَطُورُنْ مَاسُكَامُو

مَاسُوَرْوَادَ دَكُلْكِ 30

دُوكِيَمِّ غَاتَ غَامُ دَوْرِانْ سُنْسَامُ نَـامُ
دُنْ تَاللَّهْ بَاسُ بَامُ اَبُ كَطَنْ سَىْ سُيِى تَكَامُ

ذَاسُثِنْ تَارَا دَغُمْكِ 33

يُنْبَ يَفَنْفَنْتَ دُنْيَا حَرْ سَرَكِى سُنْيِ كُمْيَا
سُنْ سَنِي يَا يَبَتَ سُمْيَا يَغُدَانُو مَاسُثِنْيَا

بَابُ لِبْدِ بَابُ دُوكِ 36

يَغُدَانُو مَاسُتَغُّو يَنْ حُوَارِى مَاسُبَغُّو
مَاسُينْ دَاْكِ دَكَلْغُو سُنْكَ كُورِىْ يُنْبَ رَغُّو

ذَاْسُ غَادُوَلْ سَرَاكِى 39

مَاسُرِيغَنْ ذَنْغُ عُكُ سُنْكَ كُورِىْ سَنْسَنْكُ
دَاسُبِنْكُ حَرْ غَرِنْكُ اِنَيَنْسُ ثِنْ حَطِنْكُ
سُىْ فِبَا كُو كُنْيِى رَاكِ 42

ثَنْ كُتُرِ مُو مُنْجِى ذَافِ ثَنْ وَبُنْتُو يَيِى سَافِ
غُوبِرَاوَا كُنْيِى بَافِ ذَامُ اَلْفَاضَاوَ يَافِ
وِدَّ ذُومُو ذَامُ دَاكِ 45

يَغْفُبَاوَا كُنْ بِى وَاشِ كُنْتَبُو دُنْ يَادَ مَاشِ
كُنْتَبُو كُنْ دَوْكِ بَاشِ ذَامُ حَقَّا بَابُ وَاشِ
دُنْ كُجِتَ وَىْ غَبَاكِ 48

وَنْسُ ثَنْ مُذَبْذَبِيْنَا دُوكِيسَّ تَبِى دِيْنَا
عَاسُ سُنْ ذَمْ وَاسِفِينَا مُوَاَمِيرِ اَلْمُومِنِينَا
مُنْكَ سَامُ مُنْيِى سَرْكِ 51

TRANSLITERATION.

yan uwa mun gode Allah
har jihadi don ka jalla
mun yi imanchi da salla
mun kashe dangi na dala[1]
sun sani su sun yi tarki[2]

mun kashe alkafirawa — su suwa ne Gobirawa
sun tafo don ḳadirawa[3] — su da sashin Asbinawa[4]
sun tafo su[5] duk da sarki

chan Kwoto su sun kazata[6] — babu fama sai ta mata
sun baro laima da mata — rayi[7] kasko mun kasheta
sun sani don babu ḍumki

babu saruru[8] wa Yunfa — ya yi bobowa da kunfa
sun tafo duk babu ḳanfa[9] — sun kazata har mahaifa
sun baro sashi ga maiki[10]

ingaramu sunka barsu — duk da raḳuma ga wansu
mayya mayya[11] munka kas su — sarḳaḳi[12] ya fanshi wansu
munka kas barde[13] da garki[14]

masulifdi[15] duk na fada[16] — munka kas su don ibada
gurguri[17] duk ba mu tada[18] — don mu sam riba da lada
bab[19] wahala babu aiki

Gobirawa kun yi raki — kun tafo ku duk da zaki[20]
kunka zam ḳoḳa[21] tumaki — kun yi sassaka[22] ta jaki
ya baro falke da taiki

Gobirawa kun yi la'ana kun tafo don kauda sunna
kunka zam ku duk kahunna[23] masu-dinini[24] masu-zanna[25]
masu-al'ada[26] ga sarki

da ka che[27] dai kuy ta tuba[28] munduwal[29] zina[30] ta soba[31]
har tamantaka[32] ta baba[33] tukunyal bawa[33] ta taba
mun kashesu[34] babu tsamki

koïna yau ga mu za mu ko fita su ba su samu
sun shige kunchi da ramu[35] don ta tsoron masu-kamu
masu-warwada[36] da kulki

dukiyammu[37] ga ta ga mu dauri[38] in sun samu namu
don ta Allah ba su ba mu abu kaḍan sai su yi ta kamu
zasu chin tara da gumki[39]

Yunfa ya ḳanḳanta duniya har saraki sun yi kumya
sun sani ya ḅata sumya[40] ya gudano masu-chin-ya[41]
babu lifdi babu doki

ya gudano masu-taggo[42] yan huware[43] masu-faggo[44]
masu-yin ḍaki da kal-go[45] sunka kore Yunfa raggo
za su gadowal saraki

masu-rigan zangu uku[46] sunka kore sansanin-ku[47]
za su bin ku har garin-ku anniyansu chin ha-tsinku
suy ḳiba ku kun yi raki

chan Kwoto mu mun ji zaḳi chan fa funtu ya yi saḳi[48]
Gobirawa kun yi baki[49] zamu Alḳalawa[50] yaḳi
fida zomo[51] zamu ḍaki

Yaḳubawa[52] kun yi washi kun tafo don yada mashi[53]
kun tafo kun ḍauki bashi za mu haḳḳa[54] babu fashi
don ku ji ta[55] fai ga baki

wansu chan muzab-zabina[56] dukiyassu tafi dina[57]
ga su sun zam fasi-ḳina[58] mu amir-al-mumini-na[59]
munka samu mun yi sarki

Translation.

Brethren, we thank God; We perform acts of faith and prayer;
Even holy war for Thee the Exalted One: We slew the breed of dogs,
They know (now) that their task was beyond their strength.

We have slain the heathen; Who were they? The men of Gobir.
They came for the sake of (fighting) the followers of Abd-el-kadr: They and half the men of Asben,
They came, all of them, together with (their) king.

There at Kwoto they fled,
They left (for us) tents and women,
There was no fighting, save of women,
We destroyed life as though it had been a bowl,
They know that there is no repairing.

There is no one so foolish as Yunfa,
They came all of them, there was no one left at home,
He made much spluttering and froth,
They fled even to their birth-places,
They have left half (their number) to the vultures.

Their chargers they left behind,
Their great ones we killed,
Their camels, too, for others,
The thorn-bush saved some;
We slew their horsemen, both light and heavy.

All the mail-clad counsellors,
All the foot-soldiers, we did not choose between them,
We slew them in the service (of God),
To get profit and reward,
Without trouble, without labour

Ye men of Gobir, you were fearful;
You became like unto sheep,
You came, all of you, with your lion-like king;
You ran away like a donkey
That leaves behind (it) the merchant and its bag.

Ye men of Gobir, you have brought a curse upon you:
You all became like women
You came in order to turn aside the right way,
Who blacken (the teeth), and are in female attire,
Who make obeisance before the king.

Had you known, you would have repented!
Even the girdle of Baba,
The golden bracelet of Soba,
The tobacco pipe of Bawa,
We have taken them without a blow.

To-day behold us; we go everywhere;
The thick bush and holes did they enter,
They cannot even go forth;
For fear of those who take captives,
Of those armed with hatchets and clubs.

Behold us, behold our all,
(Even if we said) for God's sake, they did not give it us,
Formerly, when they found that which belonged to us,
(For any) little thing they seized (our goods),
Now they will have to pay fines and ransoms.

Yunfa would humiliate the world;
They know that he destroyed spiders' webs,
Even kings feel ashamed;
He fled from a bare-legged people,
Who had neither coat of mail nor horse.

He fled (from) the men with short shirts,
Who live in reed huts, who possess but a woman's load,
Who make their huts out of the kalgo-tree;
These are they who drove away the coward Yunfa.
They will be the heritors of kings.

They whose apparel costs but 300 cowries,
They drove away your army,
They will follow you to your country,
Their purpose is to seize your corn;
They will fatten while you tremble.

There at Kwoto we tasted the sweets (of victory),
There the naked found fine cloth.
Ye men of Gobir, ye have guests with you;
We are coming to Alkalawa to war;
We who had to drive out the hares are coming to (your) houses.

Ye men of Yakuba, ye sharpened (your swords),
Ye came to cast the spear,
Ye came to collect a debt,
We will do that which is right without delay,
Therefore hear it openly from my mouth.

Some there were waverers;
Their wealth was more (to them) than their religion;
Behold them, they have become profligates,
We, the prince of the believers
We have found and made him king.

NOTES.

The king of Gobir was the most powerful king in the Hausa States prior to their conquest by the Fulani, Fulbe, or Fulahs, as they are variously called. The author of this song was Abd-illahi, son of Fodio, who is probably to be identified with the copyist of F. in "Specimens of Hausa Literature." Yunfa, king of Gobir, had made an attack upon Othman at Ruga Fako, and had been defeated with much loss. Subsequent to the battle of Rugga Fakko, and, apparently, to the composition of this song, Yunfa was defeated and killed at Kwato, and Alkalawa, the capital of Gobir, was captured by the Fulahs. The battle to which this song refers took place about the year 1804.

[1] **dalla**, a rare word for dogs; also the name of the first king of Gobir. It may possibly be derived from **dila**, a jackal.

[2] **tarki**, a Sokoto word denoting an impossible task.

[3] **ḳadirawa.** The reference is to the sect founded by Abd-al-kadr, of Silani, of Bagdad, 561 A.H., i.e. 1165 A.D. Si Ahmad ben Idris, Sheikh of the Kadirawa order, sent missionaries into N. Africa during the early part of the 19th century. The majority of the Fulani, including Othman ḍan Fodio and his adherents, belonging to this sect.

[4] **Asbinawa**, people of Asben, a name given to one of the Tuarek tribes.

[5] **su**; another reading is **wai**, they say.

[6] **kazata**, a Sokoto word meaning to run away.

[7] **rayi**, i.e. **rai yi.** **rai** is masculine, but is here treated as feminine for the sake of the rhythm; **yi** denotes "like." cf. A. 6.

[8] **saruru** is applied to a useless, foolish person.

[9] **ḳanfa**, a Sokoto word equivalent to **saura**, remainder.

[10] **maiki**, or **meke**, a species of eagle or vulture.

[11] **mayya mayya**, usually written **manya manya.**

[12] **sarḳaḳi**, sometimes written **sirḳaḳiya**, a thorny bush which grows near water. The meaning of the passage is, that some secured their safety by hiding in the bush.

[13] **barde**, cavalry without shields.

[14] **garki**, cavalry with shields.

[15] **masulifdi**; **lifdi**, or **lifudi**, is a quilted shirt worn by horse soldiers.

[16] **fada**, the king's council.

[17] **gurguri**, or **guriguri**, properly a runner in front of a horse, so foot soldiers generally.

[18] **tada**, lit., to raise up, hence to choose.

[19] The MS. reads **babu**, but for the sake of the rhythm the **u** must be elided.

[20] **zaki**, lion, a title applied to a king.

[21] **ḳoḳa**, a Sokoto equivalent for **kaman**, like.

[22] **sassaka**, "to jog" (of a donkey).

[23] **kahunna**, i.e. Arabic هُنَّ the fem. form of they, used here in order to rhyme with the other lines in the verse.

[24] **masu-dinini.** The three last syllables must be scanned as two for the sake of the rhythm.

[25] **masu-zanna**, **zane**, pl. **zanna**, is a woman's cloth.

[26] **masu-al'ada**, lit., those who perform the custom. It probably refers to the performance of afi, a form of obeisance.

[27] **da ka che** apparently equivalent to **da kun sani**, had you known (cf. p. 55 n).

[28] **ta tuba.** For this use of **ta** cf. p. 91.

[29] **munduwa**, pl. **mundaye**, a bracelet.

[30] **zina**, another reading is **zinariya**, which, however, spoils the rhythm. **zina** is probably a contraction for **zinariya.**

[31] Soba was the uncle of Yunfa. The ring and other loot mentioned were well-known heirlooms.

[32] **tamantaka**, a Tuarek word denoting an Asben girdle.

[33] Baba and Bawa were also uncles of Yunfa.

[34] **kashe**, here used like **chi**, to capture, not necessarily implying destruction.

[35] **kunchi** is often applied to the thorn fence and **rami** to the ditch surrounding a town. The passage may mean, "they have taken refuge inside their towns."

[36] **warwada** or **walwada**, a long-bladed hoe or hatchet. The reference is to the inadequate weapons of the Fulani.

[37] **dukiyammu**, a euphonic variation of **dukiyalmu**. The meaning is that the speakers possessed nothing but that which they were wearing.

[38] **dauri**, a shortened form of **da wuri**, formerly.

[39] **gumki**, the money paid to ransom a captured slave.

[40] **sumya**, spider's web. The meaning apparently is, that in his hasty flight through the bush he broke the spiders' webs.

[41] **masu-chinya.** The Fulanis in these days did not wear trousers. Cf. Fr. *sans culottes*.

[42] **masutaggo**; **taggo**, another form of **tugguwa**, a short, armless shirt.

[43] **huware**, a Fulani word denoting the reed shelters used by the Fulani herdsmen.

[44] **faggo**, or **paggo**, a Fulani word denoting a woman's luggage carried in a bag or net.

[45] **kalgo.** From the bark of the kalgo tree are made cords to tie up the reeds of the house.

[46] 300 cowries, i.e. about threepence.

[47] **sansani**, lit., camp, here used for army.

[48] **saki**, or **swaki**, a valuable dark blue cloth.

[49] **yin bako** means to have a guest to stay.

[50] **Alkalawa** was the capital of Gobir.

[51] **fida zomo**, for **masu-fida zomo.** The meaning apparently is, that the speakers had originally to dispute their tenure with animals. They here endeavour to glorify their present success by comparing it with their former insignificance.

[52] Yakuba was the predecessor of Yunfa. **Yakubawa** signifies men of Gobir.

[53] **yada mashi**, lit., throw spear. The expression is applied to the first war waged by a king after his accession.

[54] **hakka**, Arabic حقّ right, or truth.

[55] **ji ta : ta**, refers to **magana**, which is understood.

[56] **muzabzabina**, Arabic, waverers. In this case, and in the three following lines, the **a** is added to the Arabic form for the sake of scansion.

[57] **dina**, Arabic, religious worship (cf. **addini**).

[58] **fasikina**, Arabic, profligates.

[59] **amira-l-muminina**, Arabic, a title given to the Sultan of Sokoto. The Hausa form is **sarikin musulmi.**

THE CAPTURE OF KHARTUM AND THE DEATH OF GENERAL GORDON.[1]

رَانَا دَاكَكَمَشِ اَنْبِى يَكِ تُنْدَ سَابِىْ حَلْمَرِيْثِىْ
بَابُو زَمْنَوَا * مُتَنْ بَاشَا اَنْكَشِدُسُ * مُتَنْ مَهَدِ
كُمَا اَنْكَشِدُسُ دَيَوَ حَلْدَرِىْ حَلْاَصُبَا * مُتَنْ بَاشَا
سُنْكَبَرْ وَنِ وُرِى سُنْكَذُو وُرِنْ مَهَدِ سُنْكَثِىْ
مُنغَجِى بَابُو فُتَوَا يَوْ كُشِدُمْ كَدَنْ كُنْتَبِى غِدَا
دَدَرِىْ بَاشَا يَغُدُو * مَهَدِ يَثِىْ تُوحَكَ ذَامُيِى
مُسَمِشِ * مَهَدِ يَبَاسُ دُكِيَا يَثِىْ كُتَبِى اِنْ
كُنْسُو كُزُونَ ثِكِنْ سَنْسَنَا اِنْ بَكُسُوبَا كُتَبِى
غَرِنْكُ * سُكَيِى مُرْنَ * يَكُو شَانُو اَكَيَنْكَ دَرَفُمِى
اَكَيَنْكَ يَكُو كُرْدِ دَيَوَ يَبَا مَاسُبَاطَ يَثِىْ تُوَنَنْ

[1] A description by a Hausa native in the Mahdi's camp.

بَانِيسو شِكُوَانَا سَىْ مُنْشِ دَعِكُنْ اَللَّهْ * سَعَذْنْبَ
اَكَتَشِى دَاصْبَ يَسَا مُتَنِىْ سُكَتَبِى غَبَرْ غَخَرْتُمْ
وَدَنْسُ كُمَا غَرِبْوَا مَهَدِ شِذَغَ كُدُو * مَهَدِ يَتَاشِى
اَكَيِى بُوسَا دُكَ سُكَتَبِى ذُو غَخَرْتُمْ مُتَنْ خَرْتُمْ
سُكَتَاشِى اَكَغَمُ اَنَبَطَ وَنَنْ دَوَنَنْ سُنَبُغُنْ بِنْدِغَا
حَلْدَرِىْ * سُنَبَطَ بَا سُايَا شَعَبَا * اَنَبَطَ حَرْ غَرِ
يَوَبِىْ دَجِجِبِ مَهَدِ يَشِغَ غَرِ مُتَنْ بَاشَا دَسُكَجِى
حَكَنْ دُثِيَرُسُ تَبَثِىْ * كَنَنْ مُتَنْ مَهَدِ سُكَسُوكِى
مُتُمْ يَكَنْيَسَدَ بِنْدِغَ * سُكَكَمَ مُتُمْ كَمَنْ عَشِرِنْ *
بَاشَا يَثِىْ بَا دَاشِغُدُو بَا حَرْ اَكَكَمَشِ * اَنْبُغْدْشِ
دَبِنْدِغَ اَكَسَارِشِ دَتَفُرِبِ * مَهَدِ يَثِىْ اَكَوُو كَنْسَ
اَكَسَرِشِ اَكَدَوْكِى نَامَنْسَ اَكَجِبْشِ ثِكَنْ رُوَا
اَكَكَوُو كَنْسَ وُرِنْ مَهَدِ * مَهَدِ يَثِىْ اَرُبِى
عِدَانُنْسَ يَثِىْ كُنْيِى مُوغُنْ اَبُ دُومِ كُكَكَشِشِ *
يَيِى فُشِ يَتَاشِى يَكُوهُو سَنْسَنِ دَمَرِيْثِىْ *

TRANSLITERATION.

rana da aka kama shi an yi yaḳi tun da safe hal mareche babu zamnawa. mutanen basha an kashesu: mutanen mahadi kuma an kashe su dayawa hal dare hal assuba. mutanen basha sunka bar wani wuri sunka zo wurin mahadi sunka che mun gaji babu futawa yau ku chishe mu kadan kun tafi gida da dare basha ya gudu. mahadi ya che to haka za mu yi mu same shi: mahadi ya ba su dukiya ya che ku tafi in kun so ku zauna chikin sansanina in ba ku so ba ku tafi garinku. suka yi murna: ya kawo shanu aka yanka da raḳumi aka yanka: ya kawo kurḍi dayawa ya ba masu-faḍa ya che to wannan ba ni so shi kwana sai mun chi shi da ikon Allah: sa'anan fa aka tashi da assuba ya sa mutane sunka tafi gabaz ga Khartum waḍansu kuma ga arewa: mahadi shina daga kudu. mahadi ya tashi aka yi busa, duka suka tafi zuwa ga Khartum, mutanen Khartum suka tashi aka gamu ana faḍa wannan da wanan suna bugun bindiga hal dare: suna faḍa ba su iya shiga ba. ana faḍa har gari ya waye da jijifi mahadi ya shiga gari mutanen basha da suka ji hakanan zuchiarsu ta ḅache. kadan mutanen mahadi suka soki mutum ya kan yasda bindiga. suka kama mutum kaman ashirin: basha ya che ba za shi gudu ba har aka kama shi: am buge shi da bindiga aka sare shi da takobi. mahadi ya che a kawo kansa aka sare shi aka ḍauki namansa aka jefa shi chikin ruwa. aka kawo kansa wurin mahadi. mahadi ya che a rufe idanunsa ya che kun yi mugun abu domi kuka kasheshi? ya yi fushi ya tashi ya komo sansani da mareche.

TRANSLATION.

On the day on which the city was captured the fight was carried on from morning till night without any respite. Many of the Pasha's men and many of the Mahdi's men were killed. (This went on) till evening, till the early dawn. The Pasha's men left a certain place and came to the place where the Mahdi was and said, we are tired and have had no rest to-day; give us something to eat. If you come to the house to-night the Pasha will run away. The Mahdi said, it is well; we will do so; we will capture him. The Mahdi gave them goods; he said, go if you wish, or stay in my camp if you do not wish to go to your own town. They rejoiced; he brought them cattle, they were killed; a camel also was killed (for eating). He brought much money, he gave it to the soldiers. He said, it is well; I do not wish that he (the Pasha) should sleep before we capture him, by the power of God.

Then they rose up in the early morning. He caused his men to go to the east towards Khartum, others to the north, the Mahdi himself was at the south. He rose up and blew a trumpet, they all went to Khartum. The men of Khartum rose up; they met, they fought one with another. They fire guns, they fight till the evening, they are not able to enter. The fight went on till break of day, till the early dawn; (then) the Mahdi entered the town.

When the Pasha's men heard this their heart failed. When the Mahdi's men pierced any one (with a spear) he threw away his gun. About twenty men captured the Pasha. He said that he would not run away till he was captured. He was shot with a gun, he was cut with a sword. The Mahdi said that his head was to be brought. It was cut off and taken; his body was thrown into the water, his head was taken to the place where the Mahdi was. The Mahdi said, let his eyes be shut. He said, you have done a wicked thing; why did you kill him? He was angry; he rose up; he returned to the camp in the evening.

THE OWL, THE HAWK, AND THE KITE.[1]

تَاطُونِيَا * مُوجِيَا تِىْ سَاتَا تَاكَاوُ ثِكِنْ كُوغُنْتَا
تَبُوبِىْ * شَابُو دَشِرْوَا سُكَتَارَ طُنْطَابِى دُكَ سُكَثِىْ
اَبِدُوتَا * اِنْ بَسُسَامُوتَبَا كَدَ سُكُومُو غِدَاجِنْسُو *
مُوجِيَا تَسَامُو لَابَارِ تَبُوىَ * سُنَابِدَنْتَا تَشغَا ثِكِنْ
كُوغُونْ اِثِىْ * بَا تَبِتَا سَىْ دَدَرِى * شِرْوَا دَشَابُو
سُكَسَمْلَابَارِ مُوجِيَا نَا تَارِىْ دَجِمنَا * سُكَكرَا جِمنَا
سُكَتَنْبَبِيتَا * جِمنَا تَثِىْ بَا تَدَلَابَارِ * سَىْ اَتَنْبَبِى
كَدَا مُوجِيَا تَنَا غَدَنْسَ * سُكَثِىْ اَكرَا كَدَا * كَدَا
يَثِىْ بَا شِذُوَا بَابُرُونْسَا * سُكَثِىْ شِتَبُو * يَثِىْ بَا
شِذُوَا * يَشغَثِكِنْ رُوَا يَبُوىَ * سَرْك يَسَامُو لَابَارِ
يَثِىْ اَكَامُوسُو شِرْوَا دَشَابُو * سَرْك يَبَادَ كُرْدِ تَارِ *
اَكَيِى تَرْكُو * اَكَكَامُوسُو * سَرْك يَتَنْبَبِسُو اِنَا لَيْبِن

[1] Written by Mallam Abda Samada, of Katsena.

موجِيَا سُكَتْنِى تَاىِ سَاتَا * سَرْكِ يَتْنِى مِيتَسَاتَا *
سُكَتْنِى فُىْ * سَرْكِ يَتْنِى اِنَا مَيْفُىْ سُكَيِى شِوْ *
اِنَا مَيْكُىْ سُكَيِى شِرِوْ * سَرْكِ يَكَامَاسُ يَيْنْكَسُ *
يَيْنْسُو سُكَتْنِى كُوانَا سُكَغَ مُوجِيَا سُكَشِتَا * مُوجِيَا
بَا تَبِتَا سَىْ دَدَرِىْ *

TRANSLITERATION.

tatsunia. mujiya tai sata ta kawo chikin kogonta ta ḅoye. shafo da shirwa suka tara tsuntsaye duka suka che a ḅido ta. im ba su samota ba kada su komo gidajensu. mujiya ta samu labari ta ḅoya; suna biḍan ta ta shiga chikin kogon iche: ba ta fita sai da dare: shirwa da shafo suka sami labari mujiya na tare da jimina: suka kira jimina suka tambaye ta: jimina ta che ba ta da labari sai a tambayi kada mujiya tana gidansa: suka che a kira kada: kada ya che ba shi zuwa babu ruwansa: suka che shi tafo: ya che ba shi zuwa: ya shiga chikin ruwa: ya ḅoya: sariki ya samu labari ya che a kamosu shirwa da shafo: sariki ya bada kurḍi tari: a kayi tarko: aka kamosu: sarki ya tambaye su ina laifin mujiya: suka che ta yi sata: sariki ya che mi ta sata: suka che kwai: sarki ya che ina mai-ḳwai: suka yi shu: ina mai-ḳwai: suka yi shiru, sariki ya kama su ya yanka su: yayansu suka che koïna suka ga mujiya su kashe ta: mujiya ba ta fita sai da dare.

Translation.

The story: the owl committed a theft and carried (what she stole) into her hole and hid (it): the kite and the hawk collected all the birds, and said let her be sought for and brought: if they do not find her let them not return to their houses: the owl heard the news: and hid herself: they seek her: she entered into the hollow of a tree: she did not come out till the evening: the kite and the hawk heard the news that the owl was with the ostrich: they called the ostrich: they inquired of it: the ostrich said that it had no news: but the crocodile should be asked (lit., there should be asking of the crocodile) (as) the owl was in his house: they said let the crocodile be called: the crocodile said he was not coming, it was no concern of his: they said let him come: he said he would not come: he entered the water: he hid himself: the king heard the news, he said let the hawk and the kite be caught: the king gave much money: a trap was made: they were caught: the king asked, where is the fault of the owl? They said, she committed a theft: the king said, what did she steal? They said, an egg: the king said, where is the owner of the egg? They were silent: (he said again), where is the owner of the egg? They were silent: the king seized them and killed them: their children said that wherever they saw the owl they would kill it: the owl does not come out except at night.

TRANSLITERATION OF THE EXTRACT FROM HAUSA POEM FACING TITLE PAGE.

bismi illahi errahmani errahimi salla
Allahu ala sayadina muhammadin wa álihi wa
sahabihi wa salaman tasliman

haza kitab alrata limansub

bismi Allahi Allah farawal karatu
ya Allah rabbi ka ba mu gamu katarta
ya Allah ya khaliḳu ya arziḳi bai
ya Allah ka shiriya mu mu yi aiki sawaba

za mu fa haddichi in akwai majiya kalami
to matamu almajirai a ku maida hima
akwai nesa ku bar kai da kawowa na ḳariya

ku ji choro akwai rangamomu da mu da Allah
ana ḅoya ana ja chiki ana fasada

suna (ne) na Allah da kan yi a fara aiki
muna zikri muna addu'a muna sallati
ya ma'abudu ya rabbana sarki sarauta
kada mu kurkura mu yi abin da ba shi kama ba
ba wannan da kan ji shi ba shi kalkaḍe ba
kuna zikri kuna addu'a kuna salati
ku bar ta rada ku bar hasada da ananminchi
rana na komi ka ke chiki sai ta buḍe
wata rana a kan dama sa ya ka che ba yi ba

a tuba haḳiḳa aboki
a bar na ḳariya
a tuba ga Allah a bar
tuba mazuru

mai-tuba mazuru ba
shi ishi kowanne
ba
a kan ḍarmishi baibai
a ja shi da birkiḍawa

a ja shi ana daka hal
ta yi ḍorawa azaba

shina kuka shina sha
shashaḳi a chiki

kuma a kan kai shi
(a)kan rataya ga
rinun azaba
shi ke nan fa daïmu
babu fita daḍai ba
mai-tuba ba shi komo
ga aiki nai na sabo

a yi tuba ga Allah aboki
a bar na ḳariya

tuba haḳiḳa a bar riki-
chi na banza
mai-swaḅo izan ya ḳi
tuba ya yi khasara
ku bi Allah ku bar bi
la'inu da shi da
nafsi

a bar rikichi a bar sha
giya da bam da buza
shi kan tuba kaza tana
baka (baki) bai sako
ba
sai zunubi sai san-
duna da su da sarḳa

wuta da wuta ta kan
wanyi duka babu
ḳauye
chikin machachi chi-
kin gwamata chikin
masiba
azaba ana takura ana
dandaḳasa kamal
kilago
shina tsuwa shina ta-
kura kamal kutara

ba mutuwa balle shi-
ḍau shi shi je shi futa
kun ji fa mun faḍi
yanda ka nemasa
ba khilafa
a bar koya na shaitan
da za shi gidan
azaba
idan haka yi gobe
ana dubu nadama
ya rubushi ya kora
kansa chikin azaba
kuna azumi da salla
kuna zaka da haji

TRANSLATION.

In the name of God, the Compassionate, the Merciful, may God bless our lord Mohammed and his relations and his friends, and peace be (ratified to them).

This is written for the warning of my relations.

In the name of God, God is the beginning of (my) reading, it is the name of God which you must make fast at the beginning of (your) work.

O God, my Lord, grant us to obtain our desire, we utter invocations, we offer supplications and prayers.

O God, creator and sustainer of Thy servants, O my Lord, who art worshipped and rulest over the kingdom.

O God, prepare us that we may work successfully, let us not fail or do that which is unfitting.

We will begin to preach if there is anyone to listen to our words; let not the man who hears cast away (what he hears).

Ye, too, O women, my disciples, do you show diligence; invoke the name of God and offer supplications and prayers.

There is a far-away (judgment), leave off false dealing, leave off whispering, leave off jealousy and tale-bearing.

Be afraid, there is a day of meeting between us and God; on that day whatever you are within shall be revealed.

There is hiding, there is crouching, there is wrong-doing, on another day he is confused, he is sorry that he did not do it.

My friend, repent truly and leave off falsehood, leave off deceit, leave off drinking gia and bam and buza.

Repent to God, leave off repenting like a wild cat; it repents with the fowl in its mouth, it puts it not down

He who repents like the wild cat, this is not enough for any one, he shall indeed have nothing but evil, stripes and chains.

He shall be bound with his hands behind, he shall be dragged and turned over and over, the fire shall include everything, there shall be no end (lit. edge) to it.

He shall be dragged and beaten till the pain is increased; in the squeezing, crushing, and great pain.

He cries, he gasps for breath in the pain, he is bowed down, he is struck frequently, as a skin (that is beaten).

Again he is taken and tied to a painful stake, he screams, he falls down like the beam for pumping water.

There is indeed for ever no release at all; much less will death take him away, so that he should go to rest.

He who repents, returns not to his work again; do you listen, we tell you what you are looking for, there is no variation.

My friend, you must repent to God, you must leave off falsehood, leave off the teaching of Satan, who will go to the house of pain.

Repent truly, leave off vain deceit; if this be done, to-morrow your repentance will be seen.

The evil doer, if he refuses to repent, will suffer misfortune; he loses (all), he hurries himself to (the place of) pain.

Follow God, cease following the wicked man, leave both him and his desires; keep the fast, and pray, give tithes, and go on the pilgrimage.

NOTES.*

The first two lines in the MS. are in Arabic.

[1] نِى **ni**, should be نِىْ **ne**.

da kan yi, which you should make; i.e. make fast.

[2] كَتَرْتَا **katarta**. Katar was a special friend of Mohammed. The ex-

* The nos. attached to these notes refer to the nos. of the lines in the poem.

pression **gamu katarta** denotes to obtain a thing with ease, or to obtain the object of desire, even as Katar obtained his wishes from Mohammed.

[3] أَرْزِقِ **arziḳi,** prosperity, here used as source of prosperity. The ق ḳ of the Arabic is usually pronounced in Hausa as though it were written ك k. Another reading here is رَازِقُ **raziḳun,** i.e. Arabic equivalent for sustainer.

بَى **bai,** a shortened form of **bayi,** the pl. of **bawa,** slave.

مَعْبُوْدُ Arabic, worshipped.

[4] صَوَابٌ Arabic, that which is right.

كُرْكُرَا **kurkura,** for كَسْكَرَا to miss the mark in shooting.

كَمَا **kama,** for **kamata** right, fitting.

[5] **ji shi ba.** The **ba** is superfluous, and should be omitted.

حَدِيثٌ **hadichi,** cf. second form of Arabic حدث to explain.

مَجِيَا **majiya,** another form of ماسُجِى **masu-ji,** listeners.

[7] Lit., give up taking away and bringing back deceitfully, i.e. giving one report to one person and a different one to another. كَرِيَا **kariya** should be written فَرِيَا **ḳariya.**

اَكِى نِيسَا lit., there is far away, i.e. there is another world.

[8] ثُوْرُو **choro.** The Fulahs who speak Hausa generally use **choro** for طُوْرُو **tsoro.**

[9] جَاكِكِى **ja chiki,** dragging the belly; an expression suggested by the crawling of a snake, often applied to the secret approach of a thief.

يَكَكِى **ya ka che,** an idiomatic expression generally used of a man who regrets what he has just done. cf. use of **da na sani,** had I known, p. 56 note. Another reading is **ya ka che da ba yiwo ba.**

[10] غِيَا بَمْ بُوْزَا **gia, bam, buza,** three intoxicating drinks. **gia** is made by soaking guinea corn in water for three days till it begins to sprout. It is then boiled and crushed. **bam** is palm wine obtained by direct incision into the stem of the palm. **buza** is made of salt, honey, and water.

[11] مَذُوْرُو **mazoro,** a wild cat; the repentance of a wild cat is a Hausa synonym for insincerity; with a stolen chicken in its mouth, which it has no intention of giving up, it says, "I repent."

[14] **hal ta yin.** For a somewhat similar use of **ta,** cf. grammar, p. 91

[15] **shina sha shashaki. shashaki** or **shishiki** is used of the gurgling sound made by a goat when its throat is cut.

[16] رِنُو **rinu,** properly an iron fork for toasting meat.

طُوَا **tsuwa,** the noise made by a mouse when caught by a cat.

كُتَارَا **kutara,** the name of a tree; the rafters made from its wood are heated in the fire in order that they may be bent into shape; also used of a beam for pumping water.

[18] خِلَافَا **khilafa,** Arabic, difference, inconsistency; i.e. we tell you what to do, none can tell you anything different.

[20] **haka yi, for haka ka yi.**

نَدَامَا **nadama,** Arabic نَدَامَة repentance, remorse. The meaning is, If you repent to-day, you will not sin again to-morrow, but you will repent what has been done.

[22] لَعِينُ **la'inu,** Arabic, accursed. Another reading is, لَعَبُ **la'abu,** Arabic, playing of games.

A LETTER ADDRESSED TO THE KING OF ZINDER.

جَغَبَنْ اَيَرِى يَغَيدَ سَرِكَنْ زِنْدِرْ يَغَيْشِنْشِ كُومَ
يَغَيْشِنْشِ غَيْسُوَا دُبُو دُبُو يَثِىْ اَللَّهْ يَدَطِىْ رَسَ
بَيَنْ حَكَ يَثِىْ مُو دَوَدَنْدَ كِىْ تَارِىْ دَمُو تُنْدَ
كُوَانَا غُومَ شَبْدُو مُبَرْكَنُو * يَنْدُو مُنَسُو مُنُو غَرِنْكَ
مُنْرُكِيكَ كَبَرُمْ مُشِغَ كَاسُونْ غَرِنْكَ مِيى ثِنِكَ حَرْ
شَغْلُغْلُمُ سُفَارِىْ بَايَنْ ذَامُ حَمِ ذُو مَكَّ * مِيى
اَبُو دُكَ دَكَبَطَ زَمَنْمُ نَنْ نَكَنِىْ فِتَنْمُ نَنْ نَكَ
نِىْ * جَغَبَا يَثِىْ اِنْ كَثِىْ يَكَمَتَ مُتَاشِى تُو
مُتَاشِى اِنْ كَثِىْ مِيى شَغْلُغْلُمُ حَرْ سُفَارِىْ تُو مِبى
سَاَنَنْ مُغُدِىْ مَكَ دَبَوَ * جَغَبَا يَثِىْ كُومَ كَدَ كَكَرَبِ
اَبِنْدَ اَكَثِىْ دُكَ اَغَرِمُ * مُودَىْ فِتَكِىْ نِىْ
مُو بَا مَاسُبَشِ بَا نِىْ بَلِىْ مِيى سَاتَا اَثِكِنْ

كَاسُونْ غَرِنْكَ * مُنْرُكِنْكَ كُومَ كَبَطَ مُتَنْنْكَ
كَدَ سُتَابْشِمْ تِيَاسْ سَىْ مُنْسَمْ غُزُرِ سَبَدَ تَبِيرِمْ *
نَايْكُو مَكَ دَغُورُو اَلْبِنْ تَارِىْ دَتَكَرْدَنْ نَنْ اَللَّهْ
شِطَوُنْتَ رَنْكَ . اِيَاكَا يَفَارِىْ *

TRANSLITERATION.

jagaban ayari ya gaida sarikin Zindar ya gaishe shi kuma ya gaishe shi gaisuwa dubu dubu ya che Allah shi dade ransa bayan haka ya che mu da wadanda ke tare da mu tun da kwana goma sha fudu mu bar Kano: yanzu muna so mu zo garinka mun roke ka ka bar mu mu shiga kasuwan garinka mu yi chiniki har shagulgulamu su kare baya nan za mu haji zuwa Makka: mu yi abu duka da ka fada zamanmu nan naka ne fitanmu nan naka ne. jagaba ya che in ka che ya kamata mu tashi to mu tashi in ka che mu yi shagulgulamu har su kare to mu yi sa'anan mu gode ma ka dayawa. jagaba ya che kuma kada ka karbi abin da aka che duka a gare mu: mu dai fatake ne mu ba masu-fashe ba ne bale mu yi sata a chikin kasuwan garinka mun roke ka kuma ka fada mutanenka kada su tashe mu tilas sai mun samu guzuri sabada tafiyarmu: na aiko ma ka da goro alfin tare da takardan nan: Allah shi tsawonta ranka. iyaka ya kare.

TRANSLATION.

The guide of the caravan salutes the king of Zinder; he salutes him again, he salutes him with thousands of

salutations. He says, may God prolong his life. After this he says, we and those who are with us left Kano fourteen days ago. Now we wish to come to your town, we beg of you that you allow us to enter the market-place of your town that we may trade until our business is finished: after this we will go forth as pilgrims to Mecca. We will do everything that you tell us; our stay here is in your hands, our going forth hence is in your hands. The guide says, if you say it is necessary for us to arise, well, we will arise; if you say we are to do the business that we have until it is finished, well, we will do it, and will then thank you much. The guide says again, do not believe everything that is said of us. We are indeed traders; we are not brigands, much less do we wish to steal in the market of your town. We beg of you again that you will say to your men that they are not to forcibly disturb us till we have obtained provision for the way in view of our journey. Together with this letter I send two thousand kola nuts. May God prolong your life. The end. It is finished.

THE COUNTRY WHERE THE SUN RISES.

غَـرِنْ شَـامُـوَا

سَرِكْ يَنْمِى مُتُمْ وَنْدَ ذَيْتَبِى يَغَ انْدَ رَانَا
تَـكْبْتُوَا * اَنَـنَنْ وَنِ تَلَـكَا مَطِيَذِى يَذُو يَذِىْ
دَسَرِكْ نِى نَتَبِى سَرِكْ يَذِىْ تُو كَتَبِى * اَكَيِى
مَسَ غُزُرِ يَتَبِى غِدَا يَدَوْرَ وَدُوكِنْسَ سُرْدِ يَحَوْ
يَبِتَ دَغَغَرِ ذَاشِى غُونَنْ انْدَ رَانَا تَكْبْتُوَا *
يَتَبِى تَبِيَا حَرْ يَسَمُ وَتَ غُدَا يُوثِىْ دُكَ حَرْ
يَعِسَ غَرِنْ شَامُوَا * سَانْدَ يَجِىْ غَرِنْ شَامُوَا اَكُى
وَتَ شَامُوَا دَتَكْذُوَا غَدَنْسَ تَكْبِيِى فُوَىْ * سَانْدَ
يَتَبِى غَرِنَّنْ شَامُونَّنْ تَغَنْشِ * اَشِىْ شَامُوَا
اَغَرِنْسُ مُتَنِىْ نِىْ انْ ذَاسُذُو غَرِنْمُ سُكَنْ ذَمَ
طُنْطَايِىْ * تَطُوْكِنْشِ تَكَيْشِ غَبَنْ سَرِكْ سُكَغَيْسَ

تَكَيْشِ غدَا اَكَيِى مَسَ كَلَتِى يَتِى * شكُوَا
بَيْسَنْسُ بَا سُكُوَا سُنْسَنْشِ * يَتَنْبِيسُ يَتِىْ كُو
مُتَنِن نَنْ اِنَ كُكَسَنِّى سُكَتِىْ مُنْسَنْكَ يَتِىْ فَافَا
كُكَسَنِّى سُكَتِىْ مُنْجِىْ غَرِنْكُ سُكَتِىْ مَسَ اِنْ
دَامُنَا تَيِى وَطَنِىْ طُنَطَايِىْ نِىْ سُكِىْ ذُوَا
غَرِنْكُ * يَتِىْ شَامُوَا * يَتِىْ كُنِىْ شَامُوَا * سُكَتِىْ
مُنِىْ شَامُوَا سُكَتِىْ كَىْ كُوَا اَتَارُو اِنَ ذَاكَ *
يَتِىْ ذَانِى اِنْ غَنُو اِنْدَ رَانَا تَكَبِتُوَا * سُكَتِىْ
كَنُو كَكُونَ دَسَابِىْ كَوُنِى * اِدَنْ دَرِىْ يَيِى
دَجِجِبْ كَتَبِى كَعِسْكِىْ غُرِ مَيْدُوبُ * يَتِىْ
كَوُتِىْ كَعِسَ غُرِ مَيْجَا * يَجِىْ يَوُتِىْ يَعِسَ
غُرِ فَرِفَتْ كُوغِنْ اَزُرْوَا يَدِيبَ كَطَنْ اَزُرْوَا
يَفُنْسَ حَنُنْ رِيغَا يَوُتِىْ يَتَبِى وُرِ مَيْجَا كُوغِنْ
زِنَرِيَا يَدِيبَ كَطَنْ يَكُنْسَ حَنُنْ رِيغَا يَعِسْكِىْ
بَبَنْ غُمْجِ يَوُتِىْ يَعِسْكِىْ بَبَنْ بَوُرِىْ دَدُرُمِ دَطَمِيَا
دُوغُوَ دَاتَ * يَعِسَ يَطَىَ يَغَنِى فُفُنْدَا بَبَنْ

طُنْطو * دَاصُبَا زَكَرَا يَيِتَارَا دَرَانَا ذَاتَبَتُو يَكُومَ
ثَارَا * جِمَوَا كَطَنْ يَسَاكِىٰ يِنْثَارَا حَرْ سَوْ عُكُو *
سَانَنْ مَيْبُدُنْ فُوبَا يَذُو يَبُدِىٰ يَثِىٰ رَانَا ذَاتَبَتُو
يَكُومَ قَطَا رَانَ ذَاتَبَتُو * اَتَارُ يَيِسُكُوَا كَامِنْ يَذُو
غَرِنْ شَامُوَا رَانَا تَكُنْشِ يَذُو دَكَرْ يَسَبْكَ سُكَيِى
مَسَ جِنِيَا حَرْ يَوَرْكِىٰ * وُبُنْدَا سَرِكَنْ طُنْطَايِىٰ
يَنْدَ فُوَىْ غُدَ طَيَا تُنْدَ اَكَطِرِى دُونِيَا يَيِى كُوَىْ
نَنْ يَجَوْ كَنْسَ يِنْكُونْثِى بَىْ فَنْفَشِىٰ بَا سَىْ رَنْدَ
دُونِيَا تَفَارِىٰ * وَنْدَ يَيِى كِكِيَوَنْ حَلِى يَشِغَ
اِنُوَا تَاسَ وَنْدَ بَيْيِى كِكِيَوَنْ حَلِى بَا يَزُونَ اَرَانَا
كُوكُلُوَا تَاسَ تَتَبَسَ يِنَغَنِى اِنُونْ وُبُنْدَا بَيِشِغَ بَا *

TRANSLITERATION.

garin shamuwa.

sariki ya nemi wani mutum wanda zai tafi ya ga inda rana ta ke fitowa: ana nan wani talaka matsiyachi ya zo ya che da sariki ni na tafi: sariki ya che to ka tafi: aka yi masa guzuri ya tafi gida ya ḍaura wa dokinsa sirdi ya hau ya fita daga gari za shi gunan inda rana ta ke

fitowa: ya tafi tafiya har ya samu wata guda; ya wuche duka har ya isa garin shamuwa. sa'an da ya je garin shamuwa akwai wata shamuwa da ta ke zuwa gidansa ta ke yi ḳwai: sa'an da ya tafi garin nan shamuwan nan ta gan shi; ashe shamuwa a garinsu mutane ne in za su zo garinmu su kan zama tsuntsaye: ta ḍauke shi ta kai shi gaban sariki suka gaisa ta kai shi gida aka yi masa kalachi ya chi: shi kuwa bai san su ba su kuwa sun san shi: ya tambaye su ya che ku mutanen nan ina kuka san ni? suka che mun san ka: ya che ḳaḳa kuka san ni? suka che mun je garinku suka che masa in damuna ta yi waḍane tsuntsaye ne su ke zuwa garinku? ya che shamuwa: ya che ku ne shamuwa? suka che mu ne shamuwa: suka che kai kuwa Ataru ina za ka? ya che za ni in gano inda rana ta ke fitowa. suka che ka zo ka kwana da safe ka wuni: idan dare ya yi da jijib ka tafi ka iske guri mai-dufu. ya che ka wuche ka isa guri mai-ja: ya je ya wuche ya isa guri farifat kogin azurfa ya ḍiba kaḍan azurfa ya ḳunsa hanun riga ya wuche ya tafi wuri mai-ja kogin zinariya ya ḍiba kaḍan ya ḳunsa hanun riga ya iske babban gumji ya wuche ya iske babban ḅaure da durumi da tsamiya doguwa da ita: ya isa ya tsaya ya gani fufunda babban tsuntsu. da asuba zakara ya yi chara da rana za ta fito ya kuma chara. jimawa kaḍan ya sake yin chara har sau uku; sa'anan mai-buḍun ḳofa ya zo ya buḍe ya che rana za ta fito ya kuma faḍa rana za ta fito. Ataru ya yi sukuwa kamin ya zo garin shamuwa rana ta ḳoneshi ya zo dakyar ya sabka suka yi masa jiniya har ya warke: fufunda sarikin tsuntsaye yina da ḳwai guda ḍaya tun da aka tsiri duniya ya yi ḳwai nan ya hau kansa yina kwanchi bai ḳanḳashe ba sai ran da duniya ta ḳare: wanda

ya yi kikiyawan hali ya shiga inuwa tasa wanda bai yi kikiyawan hali ba ya zauna a rana kwakoluwa tasa ta tafasa yina gani inuwan fufunda ba ya shiga ba.

TRANSLATION.

The Country of the Hornbills.

A king sought for a man to go and see where the sun comes out. Presently a poor destitute man came and said to the king, I will go. The king said, well, go. Provision for the journey was prepared for him, he went to his house, he put the saddle on his horse, he mounted, he went forth from the country to go to the place where the sun comes forth. He went on his journey, he spent one month, he passed beyond everything, he came to the country of the hornbills. When he came to the country of the hornbills, there was a certain hornbill who used to go to his own house to lay eggs. When he came to this country, this hornbill saw him. The hornbills indeed in their own country are men. When they are about to come to our country they become birds. (The hornbill) took him and brought him before the king, they saluted; she took him home, breakfast was made ready for him, he ate. He, in fact, did not know them; they knew him, he asked them and said, you men here, where did you know me? They said, we have known you; he said how is it that you know (me)? They said, we go to your country; they said to him, when the wet season occurs what birds are those that come to your country? He said, hornbills; he said, are you hornbills? They said, we are hornbills; they said, you, Ataru, where are you going? He said, I come in order to see where the sun comes out. They said, come and stay the night, when the morning (comes), pass the day, when the evening comes, take your journey very early (till) you arrive at a dark place. He said, pass on, till you reach a red place; he went, he passed on, he came to a very

white place, a silver river, he took a little silver, he folded (it) up (in) his sleeve (lit., the hand of the cloak), he passed on, he went to a red place, to a golden river, he took a little, he folded (it) up (in) his sleeve, he came to a large gutta percha tree, he passed on, he came to a large fig tree, and a durumi tree, and a tamarind tree, which was tall. He arrived he stopped, he saw a large bird, the phœnix: in the early dawn the cock used to crow, when the sun was about to come forth he would crow again: after a little he would crow a third time: then the opener of the door would come and open and say, the sun is coming forth, he would say again, the sun is coming forth: Ataru galloped till he came to the town of the hornbills: the sun burnt him, he came with difficulty, he dismounted, they waited upon him (till) he was healed: the phœnix is the king of birds, it has (had) one egg since the world began, it laid that egg, it mounted (on it), it sat on it, it has not hatched the egg, (it will not hatch it) till the day on which the world ends: he who is of a good disposition will come under its shadow, he who is not of a good disposition will remain in the sun, his brains will boil, he will see the shadow of the phœnix, he will not enter it.

A DESCRIPTION BY A HAUSA PILGRIM OF THE CEREMONIES PERFORMED AT MECCA.

سُدُو كُسَ غَرُوَا نَيَمَّا سُيِى كَمَنْ يَدَّ مُتَنِى
سُكَدِيى سُوُثِى كُمَا حَرْ سَوْ بُكَّى * حَكَ سُتَبُو
وُرِنْ كَعْبَ سُنَا دُوبَنْ طَاكَ سَمْرَىْ شِنَمَغَنَا
دَسُ كَدَنْ سُنْغَمَ سُرُبِى عِدُو سُبِتُو سُتَبِى وُرِنْ
طَيَوَنْ اَنَّبِ اِبْرَاهِيم سُيِى صَلَا سَوْ بِيُو سُتَاشِى
دُكَ سَمْرَىْ نَنْ شِنَمَغَنَا دَسُ كَدَنْ سُنْغَمَ سُرُبِى
عِدُو سُتَبِى طَاكِنْ زَمْزَمْ سُشَا سُيِوَنْكَا سُجِى وَجَنْ
فُوَنْ صَبَا كَدَنْ سُنْيِى كُسَا دَبَاكِنْ فُوَنْ صَبَا
سُكُومُو سُلَاشِى دُوطِى سُبِتَ سُطَاىَ اَبَاكِنْ
فُوَا سُيِى مَغَنَا سُسَوْكَ سُنَيِى مَغَنَا سُتَبِى
وُرِنْ صَبَا سُحَوْ بِسَ سُثِى بِسْمِ اَللّٰهِ اَللّٰهُ اَكْبَرْ *
سُسَوْكَ سُجِى وُرِنْ غُدُ دُكَ سُيِى غُدُ كَدَنْ

سُطَيَا سُيِى تَبِيَا سُتَبِى وُرِنْ مَرُوْ سُحَوْ بُسَ مَرُوْ
سُيِى مَعَنَا سُسَوْكَ سُيِى حَكَنَنْ سَوْ بُكُى كَانَا
سُتَبُو سُيِى اَسْكَ سُكَاوُ كُرْدِ مَيَّوَ اَبَا سَمَارِى اَكَاوُ
كُمَا اَبَا وَنْدَامِ سَانَنْ سُتَبِى غِدَنْسُ سُتُوبِىْ
ذَنِىْ * اِذَنْ غَرِ يَوَايِىْ سُتَبِى مِنَىْ سُذَمَنْ
سُتَبِى عَرَفَ سُحَوْ بِسَ تُنْدَ حَنْطِى حَرْ رَانَا تَبَاطَ *
لِيَمَنْ يَثِىْ لَبَيك مُتَنِىْ دُكَ سُثِىْ لَبَيك حَرْ
رَانَا تَيِى دَابِى سَانَنْ دُكَ سُتَبِى مِنَىْ كُوَا
يَدَوْكِى دُوطِى بُكُى بُكُى يَجْبِى شَيْطَنْ *
سُكُومُو دُكَ غِدَا مُتَنِىْ مَاسُكُرْدِ سُسَىْ رَاغُنَا
وَنِ يَسَىْ طَرِى وَنِ طَرِى دَحَمْسَنْ وَنِ يَسَىْ
مِتَنْ دُكَ حَكَنَنْ ذَاسُسَىَ * اَيَنْكَسُ دُكَ تُنْدَ
سَابِىْ حَرْ لَعَصَرْ اَنَذُبَاوَا اَتَكِنْ رَامِ مَاسُثِى
سُنَطِيبَ سُنَسُوِيَوَا * غُوبِىْ دَسَابِىْ كُمَا اَنَيَنْكَ
كَمَنْ نَجِيَا * مُتَنِىْ سُتَبِى سُجِفَ دُوطِى بُكُى
بُكُى سُكُومُو غِدَا * غُوبِىْ دَسَابِىْ رَانَا تَعُكُ

سُكُومَ سُجُدْبَ بُكُى بُكُى سُتَبِى كُمَا سُجُدْبَ
نَبِيُو سُكُومَ نَعُكُ سُجُدْبَ كُمَا سُيِى اَسْكُ سُكَاوُو
رِيغَا سُسَا سُسَا وَنْدُو سُسَا فُولَا سُنْدَ رَوْنِى
اَيَنْكَ رَاغُنَا كَمَنْ نَشَكَنْجِيَا دَلَعَصَرَ * رَانَا تَبُطُو
مُتَنِى دُكَ سُتَبِى وَدَنْسُ بِسَ دَوَاكِى وَدَنْسُ
بِسَ جَاكُنَا وَدَنْسُ بِسَ اَلْبَدَرِى وَدَنْسُ بِسَ
رَافُمَا سَوْرَا دُكَ سُنْتَبِيَا اَفَسَ سُنْتَبِيَا وُرِنْ
دَاكَيَنْكَ اِسْمَاعِيلْ سُيِى اَلدُّعَا سُوُثِى ذُوَا مَكَهْ
عَسْكَرَاوَا دَيَو سُنْبُغَ مَدَاَبَ سُشِغُو مَكَهْ سُسَوْكَ *

TRANSLITERATION.

su zo kusa ga ruwa na yamma su yi kaman yada mutane su ke yi su wuche kuma har sau bakwai: haka su tafo wurin ka'aba[1] suna duban ḍaki[2] samrai shina magana da su kadan sun gama su rufe ido su fito su tafi wurin tsayawan annabi Ibrahim su yi salla sau biyu su tashi duka samrai nan shina magana da su kadan sun gama su rufe ido su tafi ḍakin Zumzum[3] su sha su yi wanka su je wojan ḳofan Safa[4] kadan sun yi kusa da bakin ḳofan Safa su komo su lashi dutsi[5] su fita su tsaya a bakin ḳofa su yi magana su sauka suna yi magana su tafi wurin Safa su hau

bisa su che bismi Allahi Allahu akbar. su sauka su je wurin gudu duka su yi gudu kadan su tsaya su yi tafiya su tafi wurin Marwa[6] su hau bisa Marwa su yi magana su sauka su yi hakanan sau bakwai kana su tafo su yi aski su kawo kurḍi maiyawa a ba samari a kawo kuma a ba wanzami sa'anan su tafi gidansu su tuḅe zane.

idan gari ya waye su tafi Mina[7] su zamna su tafi Arafa[8] su hau bisa tun da hantsi har rana ta faḍi. liman[9] ya che labaik[10] mutane duka su che labaik har rana ta yi zafi sa'anan duka su tafi Mina kowa ya ḍauḳi dutsi bakwai bakwai ya jefi shaitan: su komo duka gida mutane masu-kurḍi su sai raguna wani ya sai ḍari wani ḍari da hamsin wani ya sai metin duka hakanan za su saya: a yankasu duka tun da safe har la'asar: ana zuba wa achikin rami masu-chi suna ḍiba suna soyawa: gobe da safe kuma a yanka kaman na jiya: mutane su tafi su jefa dutsi bakwai bakwai su komo gida: gobe da safe rana ta uku su koma su jefa bakwai bakwai su tafi kuma su jefa na-biyu su koma na-uku su jefa kuma su yi aski su kawo riga su sa su sa wando su sa fula su naḍḍa rawani a yanka raguna kaman na shekaranjiya da la'asar: rana ta fuḍu mutane duka su tafi waḍansu bisa dawaki waḍansu bisa jakuna waḍansu bisa alfadarai waḍansu bisa raḳuma saura duka suna tafiya a ḳasa suna tafiya wurin da a kayanka Ismaīl[11] su yi addu'a su wuche zuwa Mukka askarawa dayawa suna buga madafa su shigo Makka su sauka.

Translation.

They come near to the water on the west, they do as the others do, they pass by seven times: thus they come to

the place of the Kaaba,[1] they behold (the) house,[2] a young man speaks with them: when they have finished this they close their eyes, they come out, they go to the place where the prophet Abraham stopped, they offer prayer twice, they all rise up, the young man addresses them; when they have finished this they close their eyes, they go to the house of Zemzem,[3] they drink, they wash, they go outside the door Safa,[4] when they come near to the threshold of the door Safa, they come back, they kiss the stone,[5] they go out of the door, they stop at the threshold of the door, they utter (certain) words, they go down, they utter (more) words, they go to the place of Safa, they mount up on it, they say, in the name of God, God is great. They go down, they go to the place of running, they all run; when they stop they make their journey, they go to the place of Marwa,[6] they mount up on Marwa, they utter (certain) words, they go down: they do this seven times then they come, they shave, they bring much money, it is given to the young men, more is brought and given to the barber, then they go to their houses, they take off their clothes.

When the day dawns they go to Mina,[7] they sit down there, they go to Arafa,[8] they mount up on it, (they stay there) from early morning till sunset. The Liman [9] says, "labbaik," [10] they all say "labbaik" till the sun is hot, then they all go to Mina, each takes seven stones, and pelts the evil spirit; they all return home, those who have money buy rams, one buys a hundred, another a hundred and fifty, another two hundred; all will thus buy rams, they are all killed from morning till late in the afternoon; (the flesh) is poured out into a hole, those who eat take it out and roast it.

On the following morning again (rams) are killed as on the previous day; the men go, they throw seven stones each, they return home: on the morning of the third day they go back, they throw seven stones each, they depart,

again, they throw them a second time, they go back, a third time they throw them again, they shave, they bring their robes, they put them on, they put on trousers, they put on caps, they make up their turbans; rams are killed as on the day before yesterday in the afternoon.

On the fourth day all the men go away, some on horses, some on donkeys, some on mules, some on camels, all the rest go on foot: they go to the place where Ishmael [11] was killed, they offer prayer, they pass on towards Mecca; many soldiers fire off cannon, they come into Mecca, they sit down there.

NOTES.

[1] **Ka'aba.**—For explanatory description of the sites visited by the pilgrims to Mecca, cf. "Hausaland," pp. 199–203. The Kaaba, which is believed to have been originally built by Adam, is regarded by the Mohammedans as the most sacred site in the world.

[2] i.e. the sacred enclosure forming the Kaaba.

[3] **zemzem**, the well believed to have been discovered by Hagar.

[4] The hill **Safa**, to which the door of the mosque called by the same name leads, is about fifty paces distant. Before the time of Mohammed it was revered as the abode of the idol Asaf.

[5] i.e. the famous black stone built into the outside of the Kaaba. It is supposed to have been originally white and to have become black in consequence of the sins of the pilgrims who have kissed it.

[6] Marwa is another hill not far from Safa. The ground between the two was that traversed by Hagar in search for water. The pilgrim is directed to walk seven times over it with an inquisitive air, now running, now walking, now stopping and looking anxiously back. It is covered with shops at the present day. For reference to Safa and Marwa, cf. Koran ii. 153, "veriily S. and M. are of the institutions of God."

[7] **Mina**, i.e. Wady Mina, the place where Abraham drove the devil away by pelting him with stones. In imitation of his action the pilgrims throw stones at three pillars erected here.

[8] **Arafa**, a hill outside Mecca. It is here that the sermon is preached on the first day of the pilgrimage by a preacher, who is directed to be moved with feeling and compunction. This is prior to the visit to Wady Mina.

[9] **liman**, from Arabic امام *Imam*, or priest.

[10] **labaik.**—This is the formula of response at the end of the prayers. It comes from the Arabic لبى **labi**, the second form of which means to pronounce the words لبيك **labaika**, "here I am for your service." For origin of custom, cf. "Religion of Semites," by Robertson Smith, p. 411.

[11] According to Mohammedan tradition, Abraham attempted to offer Ishmael, not Isaac, in sacrifice.

NOTES ON HAUSA PHONOLOGY.

THE following are specimens of the changes which many Arabic words and letters undergo when adopted into Hausa, both in regard to their writing and pronunciation.

Modifications of Arabic article.

The Ar. article appears in Hausa :. 1. Unchanged from the Ar. form, e.g. **alkali** اَلْقَضِى, Ar. id., judge; **aljanna**, اَلْجَنَّا, Ar. id., paradise; **addini**, اَدِّيْنِ, Ar. دِيْنٌ, religion; cf. also **addu'a**, **annabi**, **annabanchi**. 2. As the letter **l**, e.g. **lada** لَادَا, Ar. عَادَةٌ, wages, pay; **lokachi** لُوكَتِى, Ar. وَقْتٌ, Kanuri **lokta**, time; **laya** لَايَا, Ar. آيَةٌ, a writing, a charm; **lisha** لِشَا, Ar. اَلْعِشَاءُ, late evening. 3. As the letter **a**, e.g. **azuhur** = Ar. اَلظُّهْرُ, afternoon. 4. With closer assimilation in the case of words containing **l**, e.g. **allewa** أَلْبَوَا, Ar. حَلْوَى, sweetmeats; v. under ض.

Some of these Arabic words appear in Hausa both with and without the article, though occasionally with a slight difference of meaning, e.g. **aya**, **ada**, **amru**, **alamari**. In the same way we employ in English koran and alkoran, kali (as in lemon-kali) and alkali. For modifications of the Arabic article in English similar to those found in Hausa we may note alcohol, which appears in Hausa as **kwalli** (antimony), alkali, almacantar, and almagest. This last, which is used in astronomy to denote Ptolemy's great collection of problems, is a combination of the Arabic article ال and the Greek μεγίστη "greatest."

An interesting example of the modification of the Arabic alphabet in a manner closely parallel to what occurs in Hausa is afforded by the history of the Greek ἄμβιξ "goblet"; borrowed by the Arab chemists it appears as أَنْبِيقٌ and أَنْبِكٌ **ambikun**, which, with the Ar. article, is seen in the French alambic, English alembic, while a further reduction of the article gives the English limbeck, Italian lambicco. Illustrations of this assimilation and disappearance of the article may be found in the European languages themselves, thus, English newt = an ewt, an adder = a nadder:[1] English ounce (a lynx), French once, Italian lonza: English manatee (a sea cow), French lamantin.

Reduplicated Arabic consonants.

A reduplicated consonant in Arabic often appears in Hausa as a single consonant followed by an *alif*; thus **ḳali** قَالِى, to disregard = Ar. **ḳalla** قَلَّ; **swaḅo**, reviling = Ar. **sabba** سَبَّ.

Changes in words derived from Arabic.

The Ar. ب **b** frequently appears in Hausa as **f** ب, occasionally as **m** م; thus Ar. **thaubun** ثَوْبٌ becomes H. **tufa** تُوفَا, a shirt; Ar. **labada** لَبَدَ, H. **lifidi** لِفِدِ, a coat of mail; Ar. **rakubun** رَكُوبٌ, H. **raḳumi** رَقُمِ, camel.

Ar. ث **th** is pronounced **ch** in Hausa; occasionally, however, it appears as **t** ت or **s** س; thus Ar. ثَبَتَ **thabata**, H. تَبَّتَ **tabbata**, to continue; Ar. مِثْقَالٌ, H. مِسْقَلْ **miṣḳal**, a weight.

[1] An interesting parallel to this is seen in modern Ar. itself, comparing لَفْعَة "viper" with the classical Ar. اَلْأَفْعَى "the viper."

Ar. ح **hh** sometimes appears in Hausa as *alif* ا; sometimes it disappears altogether; thus Ar. رَبَحَ **rabahha**, H. رِبَا **riba**, unlawful gain.

Ar. خ **kh** is often changed to **h** ح; thus Ar. **khamasa** خَمَسَ, H. **humushi** حُمُشِي, tax; the Ar. **khasratun** خَسْرَةٌ appears in Hausa under the three forms: **hasara** حَسَارَا, **asara** أَسَارَا, and **tasari** تَسَارِ, loss; the Hausa word **labāri** لَابَارِ, news, comes from the Ar. **khabarun** خَبَرٌ, the article having been first prefixed and then assimilated; cf. also **faso** فَسُو, chapping, from Ar. **fasikha** فَسِخَ; **foma** فُومَا, pride, from Ar. **fakhuma** فَخُمَ.

Ar. ذ **dh** or **ds** is pronounced **z** in Hausa; occasionally, however, it appears as H. **ch** ث or H. ط **ts**; thus Ar. **dsorun** ذُورٌ, H.(**choro** ثُورُو)or **tsoro** طُورُو, fear; Ar. اذمفر, H. **chuḳumara** تُفُمَرَا, cheese; the Hausa word إِذَنْ if, or when, i.e. the Ar. إِذَا is usually pronounced **idan**; cf. also H. **dira** دِرَا, cubit, from Ar. **dsira'un** ذِرَاعٌ.

Ar. س **s** sometimes changes to Hausa **sh** ش before **i**; thus Ar. **sunnatun** سُنَّةٌ, H. **shina** knowledge.

Ar. ص **s** may appear in Hausa as **z** ذ, **z** ز, **ts** ط, or **j** ج; thus, Ar. **sabba** سَبَّ, H. **zuba** ذُبَ or زُبَ; Ar. **sarihhun** صَرِيحٌ, H. **tsari** طَرِى, pure; Ar. **saumun** صَوْمٌ, H. **azumi** أَذُمِى, a fast; Ar. **ḳasirun** قَصِيرٌ, H. **gajere** غَجِبرِى, short.

Ar. ض palatal **d** is often written and pronounced in Hausa as **d** د; thus H. **kada** قَادَ, to judge, from Ar. قَضَى; H. **yarda** يَرْدَ, to consent, from Ar. رَضَا; H. **rubda** رُبْدَ, to

crawl, from Ar. رَبَضَ. In a few instances the ض is changed by the Hausas to ل **l**; thus H. بُلُوْلُ **fululu,** arrogance, from Ar. فُضُوْلٌ; H. أَلَالِىْ **alale**, trouble, from Ar. أَضَّ. Sometimes the ض is retained in the written Hausa, but is pronounced as **l**; thus, لُضُوا **lullo,** purification, from Ar. وُضُوْءٌ, with article prefixed. As an instance of the variety brought about by the juxtaposition of the ل **l** of the Ar. article and ض, cf. in Dict. under **alwala, arwala,** and **lullo,** all derived from Ar. وَضَأَ.

Ar. ط emphatic **t** is regularly pronounced **ts** in Hausa; e.g. **tsaka** طَكَا, midst; **tsaya** طَىَ, to stand. Occasionally in borrowed words the proper Arabic pronunciation is retained; thus H. شَيْطَنْ **shaitan.** An Ar. ط sometimes appears in Hausa as ت; e.g. H. **tasa** تَاسَا, cup, from Ar. طَسَّةٌ; H. **butulchi** بُتُلْشِى, ingratitude, from Ar. بُطْلٌ. A tendency to pronounce ط as د may be seen in the substitution of the latter for the former in words borrowed from the Arabic; e.g. H. **sharadi** شَرَادِ, an agreement, from Ar شَرَطَ.

This letter ط is generally used by the better-educated Hausas to represent the hard **d** or **dt** sound produced when the tongue touches the edge of the upper teeth; e.g. فَطَا **faḍa,** a fight; طَيَا **ḍaya,** one (cf. pp. 7, 127).

Ar. ظ weak emphatic **s** is rarely used, and is pronounced as **z**; e.g. ظَالُمْشِى, **zalumchi,** deceit, from Ar. root ظلم. (2) Hausa forms of the same origin show as well ذ z; e.g. B 59, E. 36, **zulumi** ذُلُمِى, doubt, fear. (3) In the

Hausa word **minzari** مِنْزَرِى, spectacles, from Ar. مِنْظَرَةٌ the ظ has become **z** ز. This weakening of the sibilants renders it sometimes difficult or impossible to decide with certainty the exact origin of words derived from Arabic; thus **azurfa** أَزُرْوَا, silver, is probably derived from the Ar. root صرب (as suggested in the Dict.), but it may possibly come from the Ar. ظَرْبٌ; in either case the initial letter in Hausa represents an attenuated form of the Ar. article.

Ar. ع *ain*. As a general rule, to which, however, there are numerous exceptions, the occurrence of this letter in a Hausa word suggests that it is borrowed from Arabic. Its occurrence in words which have been definitely incorporated into the Hausa language does not affect the pronunciation, and no mark has therefore been used to represent it in transliterating. In words merely borrowed from the Arabic and where the Arabic pronunciation is retained, its presence is marked by '. The Hausas constantly interchange ع and ا; thus we have **ido** عِدْو and إِدُر, eye; **ita** عِتَا and إِتَا, she; **ishe** عِشِى and إِشِى, to reach. In C 22, 23, what was once the Ar. article is spelt with ع; thus, **alkawali** عَلْقَوَلِى, agreement. From the Ar. **allama** عَلَّمَ the Hausas get **alama** and **halama** عَلَمَ, a marker.

Ar. ف **k** is sometimes represented by the Hausa **g** غ; thus, H. **gufa** غُوفَا, basket, from Ar. فُقَّةٌ; H. **shirga** شِرْغَ, to overcharge, from Ar. شرف. In the colloquial Arabic spoken in N. Africa and in some parts of Arabia the Ar. ف is frequently pronounced as **g**.

Ar. ه **h**; the Ar. شَاهِيَةٌ **shahiyatun**, may perhaps be the origin of the Hausa شَاهُو **shahu** and شَافُو **shafo**, kite.

HAUSA PHONOLOGY—Labials.

The treatment of the sound **f** ف in Hausa causes much variation in forms, and is strongly characteristic of the language. Generally speaking, in Europe the f-sound is produced by making contact of the lower lip with the edge of the upper teeth and forcing out the stream of air with audible friction of the passing breath. The Hausas, however, exhibit a tendency to avoid the contact referred to. They simply draw the lips near one to another, producing a "bi-labial" fricative. In consequence of this looser articulation the barrier between this and the other labials is slight, and on the least occasion, say that of a following explosive, a labial stop **p** or **b** is heard instead of **f**. Thus a word which, as we know, had originally our **f, tufḳa** (Ar. طفف), to plait, may also be pronounced **tupḳa, tubḳa,** or **tumḳa,** cf. also—

hafshi	**hapshi**	**habshi**	to bark
safko	**sapko**	**sabko**	to start
tafki	**tapki**	**tabki**	a pool
tafshi	**tapshi**	**tabshi**	soft

The letter which is pronounced as **f** in Kano frequently becomes **h** in Zanfara, or **p** in Daura. Thus—

fuḍu	**huḍu**	**puḍu**	four
fansa	**hansa**	**pansa**	deliverance

Again the Ar. فَأْر, pl. فِئْرَان, mouse, appears in Hausa as **bera.** Other examples of this fluctuation at the beginning of words are—

falasa	**palasa**	to revile
fashe	**pashe**	to break

Further, words which must have come into the language with **h** have sometimes changed this to **f**; e.g. Ar. شَيْخ **sheik** sometimes appears as **shefu,** Ar. حُجَّة as **huja** or **fuja, excuse.** Finally, an original **f** may be weakened to a

mere breath; e.g. **fira** (cf. Ar. فرى, to trump up falsehood), a story, is also found as **hira**; cf. also—

fuda	**huda**	to pierce
fuska	**huska**	face,
fuḍu	**huḍu**	four
foro	**horo**	rebuke

In these cases the true Hausa pronunciation would be best suggested by transliterating the letter ب as **fh.**

Vocalized labials.

In closed syllables the labial is often entirely vocalized.[1] The labial is then merged into a diphthong or vowel; thus **hafshi, haushi,** to bark; **sabtu** (orig. Pers. **safta**), **sautu,** a trust; **shibka, shuka,** to sow.

The same slackness of articulation will explain changes exhibited in cases like **zunufi** = **zunubi,** Ar. ذَنْبٌ; **hawainiya,** Ar. حُبَيْنَةٌ, chameleon; **raḳumi,** Ar. رَكُوب, camel; **samako,** Ar. صبح, to start. It was noticed above that **hafshi,** to bark, appears also as **habshi** and **haushi.** Equally complete absorption of an original **b** occurs in Hausa **alura** = Ar. اَلْإِبْرَةٌ, needle.

In a similar way **m** is vocalized in **ḍamre, ḍaure,** to bind, fasten up; **zamna** and **zauna,** to sit down. Hence it is probably correct to refer the **H. hauka,** foolish, mad, to the Ar. حَمِقَ.

Labialism.

One of the most characteristic phenomena of Hausa pronunciation is the tendency to labialize the sounds **k** and **g.** In connection with Indo-European languages its origin is described by Dr. Peile:[2] "**k** is the hardest of all consonants to pronounce, and requires the most distinct articulation to keep the sound

[1] Cf. Ar. كوكب **kaukab,** for كبكب **kabkab.**
[2] "Introd. to Gk. and Lat. Etymology," p. 404.

pure from subsidiary breaths. If we pronounce it lazily without fully opening the mouth, the result is that together with it a slight **w**-sound is quite unconsciously pronounced, because the position of the tongue is almost exactly the same for **k** and **g** as for **w**, and if the lips be nearly shut an imperfect labial is necessarily produced: the **k** or **g** sound is followed by a labial after-sound, a 'halbvocalischer labialer Nachklang,' Corssen calls it, though the sound is a genuine consonant."[1] In the Indo-European languages this labialism has resulted in a change of the **k** or **g** into another consonant, e.g. Sanskrit gaus, Gr. *βοῦς*, O.H.G. chuo. In Hausa, however, this labialism is still in an initial stage, and the after-sound causes no actual change in the consonant which it follows. In fact, it is so unfixed that it may be introduced or omitted at will. Thus we sometimes hear **komi** or **kwomi**, anything; **ḳoriya** or **ḳwariya**, a gourd; **takwoshi** or **tarkoshi**, to go lame; **gonda** or **gwanda**, a pawpaw; **goza** or **gwaza**, a sweet potato; **ḳoi** or **ḳwai**, an egg. The last example, if the identification with the Ar. فُرَّيْخ chick, and فَارِيَة egg, be right, shows how through force of custom the **w** is treated as if it were not radical but parasitic, being omitted or rejected at pleasure. In most, though not all, of the above instances, a "rounded" vowel of the **o**, **u**, class follows the labialized consonant. This may perhaps have tended to facilitate the labialization, though how far this has been so it is difficult to say. The suggestion derives some support from the fact that in a few words a **y** sound is at times heard after **k** or **g** when followed by "front" vowels (such as those in Eng. bell or bale). Thus we may sometimes hear **ḳetu** or **ḳyastu**, a flint; **kamru** or **kyamro**, a reed; **kyanwa**, cat.

[1] For further discussion of this principle, cf. Brugmann, "Comp. Gram. of the Indo-Germanic Languages," i. 417 in Wright's translation; also Max Müller, "Science of Language," ii. 272.

Here the parasitic palatizing glide imparts to **k** a slightly fricative character of the nature of the Germ. ach, or of the Eng. "kyind" for **kind**, or "gyirl" for girl. There is another **k** in Hausa where the back palatal is a purely explosive **ḳ** found in Arabic words with ق, and in some cases with back vowels **o** and **u**. Thus we must distinguish **kura**, hyena, and **ḳura**, dust; **kusa**, near, and **ḳusa**, nail.

Palatals.

The Hausa language possesses the palatal **ch** (as in Eng. which); e.g. **wanchan**, that; **chiniki**, trade; **chiwo**, sickness; **chacha**, a game; also **sh** (as in Eng. wish); e.g. **ishirin**, twenty; **shige**, gusset; and in addition their "voiced counterparts" **j** (as in Eng. jungle); e.g. **jawo**, to draw; **jefa**, to throw; and **j** pronounced as Eng. **s** and **z** in leisure and azure, i.e. a kind of **jh**; e.g. **aje**, truly.

How strong this tendency to palatalism is we may see in the Hausa pronunciation of the Ar. ث. That of Arab speakers varies much in different districts. Thus in Tripoli it is heard as **t**; e.g. **beiḍ tnein**, two eggs; while in Egypt[1] it is pronounced either as **t** or **s**, and in Algiers[2] as **ts**. From whatever quarter Arabic loan-words came into Hausa, the attempt to differentiate ث from ت gave occasion to its palatization as **ch**.

The front vowels **e**, **i**, regularly change a preceding **t** into **ch**; e.g. **kwatanta** and **kwatanchi**, to compare; **mata** and **mache**, a woman; **sata** and **sache**, to steal. This change is most clearly seen in the case of participles; e.g. m. **ḅatache** or **ḅatachche**, pl. **ḅatattu**, spoiled; m. **matache** or **matachche**, pl. **matattu**, dead. Under the same circumstances **s** becomes **sh**; e.g. **tarsa** and **tarshe**, to

[1] Vollers and Burkitt, "Mod. Egypt. Dialect," p. 8.
[2] Machuel, "L'Arabe Parlé," pp. 2, 4.

help; **kasa, kisa** and **kashe,** to kill; **hausa** and **bahause,** Hausa.

The Hausas, as before remarked, frequently pronounce **ƀ** as **ts,** but the assibilation often leads to palatalization; e.g. **tsaga** or **chaga,** to tear; **tsarki** or **charki,** purity; see Dict. under **chira,** &c. We may add as further examples of fluctuating articulation in connection with palatals; **shikin** = **chikin,** in; **shariri** = **jariri,** child; **shere** = **jere,** line; **shure** = **jure,** to kick; **saurara** = **jurara,** to listen.

Liquids.

Close relations subsist between the trilled **r** and lateral **l** semi-vowels.[1] In Hausa, as in many other languages, the one sound readily runs into the other.[2] Thus the change seen in the Fr. armet, Eng. helmet, is common in Hausa, cf.—

galgasa	**gargasa**	hairy
galma	**garma**	a hoe
halbi	**harbi**	to shoot
tsalki	**tsarki**	purity

In open syllables, too, this lisping, like that satirized in the "Wasps" (44) of Aristophanes, may frequently be heard; e.g. **fasala** = **fasara,** to explain. Of the connection between **l** and **n** we have instances in **ladama** = **nadama,** repentance; **limke** = **nimka,** to fold. Compare It. alma, contracted from the Lat. anima.

In the case of Fr., Germ., It. **t** the point of the tongue is touched to the edge of the upper teeth. We may, however, produce another **t** by pressing the blade of the tongue against the palate, as in English **t.** A similar difference is to be found in Hausa, and we must distinguish **t** from the **ṭ,** energetically articulated with tongue and palate, as in—

shaitan	Satan
roṭel *	pound

[1] Cf. Dwight Whitney, ibid. p. 66; Max Müller, ibid. ii. p. 186.

[2] **r** is characteristic of the eastern dialects in Hausaland, **l** of the western dialects.

So with the corresponding soft sounds **d** and **ḍ** in—

da	of old
ḍa	son
daidai	alike
daḍai	ever

In Latin, **d** sometimes becomes **r** or **l**; e.g. nemo me dacrumis (= lacrumis) decoret,[1] arbiter = adbiter; a similar instance is found in Algerian Arabic in the use of اِلَّا for اِذَا;[2] this latter is most likely due to the influence of African speech. In Hausa a **d** may change into an **r**; cf. **faḍa = faḍ = far,** F 190, where its occurrence at the end of the word probably assisted the change. These illustrations suggest the reason why in attempting to pronounce the Ar. palatal **d** ض the Hausas sometimes substitute for it **l**. In studying Hausa MSS. the reader may occasionally come across an instance where, by a mannerism of the writer, ض is used instead of ل in the spelling of words like **sarki,** king سَضْكِى when intended to be pronounced as **salki.**

Of the interchange of **r** and **s** or **z** we have as examples—

asna	**= arna**	heathen
bisne	**= birna**	to bury
hazbiya	**= harbiya**	dove

With this may be compared the similar treatment of medial **s** in Latin; e.g. mures = muses, mice.

Terminal Vowels.

The Hausa language has been compared to the Italian owing to its preference for ending words with vowels. With a few exceptions, to be referred to later on, the Hausas seem to find a difficulty in pronouncing consonants at the end of words. "The difficulty is one which English speakers can hardly realize, since they allow freely every consonant in their alphabet

[1] Peile, ibid. p. 339. [2] Machuel, ibid. p. 129.

(with the accidental exception of the zh sound) at the end of a word, or of a syllable, before another consonant; but the Polynesian dialects, for example, admit no groups of consonants anywhere, and end every word with a vowel; the literary Chinese has no final consonant except a nasal; the Greek none save ν, σ, ρ (**n**, **s**, **r**); the Sanskrit allows only about half a dozen, and almost never a group of more than one; the Italian rarely has any final consonant."[1]

The following are illustrations of variation and interchange among the vowel sounds:—

Interchange of vowel sounds.

The change from **u** to **i**, whenever it does not arise from mere carelessness, seems to take place through a modification of the **u** to a sound resembling the Fr. **u** or the Germ. **ü**; cf.—

dudduge	**diddigi**	heel
fukafuki	**fikafike**	feather
rufe	**rife**	to cover
tuli	**tili**	heap

The rounding of **a** to **o** is met with; e.g.:—

kewaye	**kewoye**[2]	to go round
tufafi	**tufofi**[2]	shirts
waje	**woje**[2]	quarter

An **i** is frequently transformed into an **e**. This constantly occurs when a verb ending in **i** is followed by a personal pronoun; e.g., **na gani**, I saw, **ban gane ka ba**, I did not see you (cf. p. 16, note).

When **s** is followed by the vowels **e** or **i**, the effect is often the palatalizing of the consonant; e.g., **fansa, fanshe,** to ransom. So also **t** becomes **ch**; cf. **daidaita, daidaiche,** to be or make similar; **mata, mache,** woman; **ḅatache,** pl. **ḅatattu,** destroyed.

[1] Dwight Whitney, ibid. p. 72.
[2] These sounds are met with in the colloquial but not in the best Hausa.

In the English vulgar pronunciation of "yes" a sort of dull **a** is heard. By the ear alone it is hard to tell whether the vowel be **a** or **e**, as it really lies between them. Where the sound represented lies between a short **a** and a short **e** the letter **a** is used in this grammar. Such an **a** or **e**, represented in Hausa script by ـَ, is found in words such as **bari** بَرِى, to leave; **dare** دَرِىْ, night; **farko** فَرْكُو, beginning; **sayas**, سَيَسْ, to sell.

Vowel assimilation.

The influence of vowels on other vowels when separated from them by consonants is seen in the change from Eng. man to men owing to the former presence of an **i** vowel in the plural ending.[1] In the word men the **a** of the singular was never wholly lost, but was modified through anticipation of the **i** of the plural ending. But in Hausa, and in some of the other African languages, this assimilation is carried to a much greater degree. We meet with introduction or substitution due to a feeling for assonance and made in obedience to a harmonic law. This is most clearly seen in the modifications of the preposition **ma**, to, when followed by suffixed pronouns: e.g. **mini** = **mani**; **mumu** = **mamu**; **muku** = **maku**: **musu** = **masu**.

Parasitic vowel with liquids.

In connection with liquids a parasitic vowel, generally assimilated to that of the syllable, is often introduced. Parallel cases in other languages are periculum = periclum, lucinus = λύχνος. Examples in Hausa are:—

girbi	**giribi**	to reap
girma	**girima**	great
sarki	**sariki**	king
kurkunu	**kurukunu**	guinea-worm
sulkumi	**surukumi**	bag
zarmi	**zarumi** **zaromi**	officer

[1] Dwight Whitney, ibid. p. 71.

The number of consonants which can be used at the end of a word in Hausa is extremely limited.

Final consonants.

The very few words which are found ending in **b** are Arabic; e.g. **ajub** (or **ajaba**), anything wonderful.

f. The word **jifjif**, morning, B 56, is poetical; **alif**, thousand, is Arabic.

k. The chief and almost only example is **duk**, all, an abbreviated form of **duka**. It is very often employed, and the preservation of the **k** seems helped by the emphasis natural to its meaning; so, too, with **tutuk**, for ever; see p. 187.

l. A final **l** occurs rarely; e.g. **chisal**, a disease; **ful** and **pul**, very many; **rotal**, a pound, and **halal**, lawful, are Arabic.

m. There are a few instances of final **m**; e.g. **bam**, palm wine; **bambam**, different; **dabam**, id.; **dankam**, for ever; **ḍungum**, much. From the Arabic are **haram**, unlawful; **kullum**, always.

n. Final **n** is apparently but not really common. It is used as an abbreviated form of **na**, of, as a connective; e.g. **abin mamaki**, a thing of wonder; **chikin gida**, on the inside of the house. In the case of a proper name no difficulty is felt; e.g. **sudan**; for other instances, cf. **nan**, **ḳirin**.

p. **shakap**, light, **kutup kutup**, tottering, occur. In the latter case the retention of the final **p** is aided by the repetition.

r. Comparatively rarely used. In most instances where it appears at the end of a word it is a feminine form of the connective **n**. **bari**, to leave, is sometimes contracted to **bar**: cf. also **biyar**, five; **dakyar**, with difficulty; **gigar**,

leg-irons; **idabar,** a red ass; **wur,** very (red). Words derived from the Arabic are: **akbar,** great; **alhanzir,** boar; **askar,** soldier; **azuhur,** afternoon.

s. This is the most commonly used of the final consonants; examples are: **a ḳas,** down; **akras,** file; **lalas,** hot irons; **tilas,** by force; **tabas,** certainly. **s** often appears suffixed to primary verbs in order to produce secondary form; cf.—

ba	**bayas**	to give
ḅata	**ḅatas**	to destroy
saye	**sayas**	to sell
tuḍa	**tuḍas**	to spill

In many instances such forms have **da** appended to them, the effect being to give to the word a causative meaning, or otherwise to modify its sense (cf. p. 46).

The following words ending in **s** are Arabic: **albaras,** leprosy; **albarus,** gunpowder; **aljibus,** gypsum; **arsas,** a bullet; **buss,** less.

t. The difficulty of pronouncing a word ending with a consonant is nowhere more clearly manifested than in the case of a final **t.** It alternates in this position with final **l** and **r**; e.g.—

biyar[1]	**biyal**	**biyat**		five
dakyar		**dakyat**		with difficulty
tutur	**tutul**	**tutut**	**tutuk**	for ever

So we must explain the connective forms in **r** and **l** of feminine substantives e.g. **dukiyar-ka** (thy goods) or **dukiyal-ka** = **dukiyat-ka** = **dukiya-taka.**

The word **farifat,** very white, is probably to be explained in this way as being equivalent to the reduplicated form

[1] **biyar** is generally used in Kano, **biyal** in Katsena, and **biyal or biyat** in Sokoto.

farifar for **farifari.** So also in **far** for **faḍ** = **faḍa,** fight, F 190, the dental is interchanged with the final **r.**

Apocope. The following are illustrations of the shortening of final vowels and syllables which is sometimes found:—

ḍau and **ḍo** for **ḍauka,** to take
du for **duka,** all
fau, up, and **hau,** to mount, from **hawa**
lai and **lau,** very (well), from **lafiya**
ma, great, for **manya,** and **ma,** to thee, for **ma ka**
ra and **ran** for **rana,** day.

European words in Hausa. The following are instances of words common to Hausa and European languages, most if not all of which have come into Hausa through the Arabic.

From *Greek* or *Latin:* **zinariya,** gold, from Grk. δηναριον, Lat. denarius; **kauwera***, a flat place, Grk. χώρα; **sabuni,** soap, Grk. σάπων; **takarda,** paper, Grk. χάρτης.

From *Italian:* **bumbu** or **bambu,** a child carried on the back, from It. bambino; **bindiga,** a gun, possibly a corruption of It. Venedigo (see Dict. under **bindiga**); **angulu** or **agulu,** a vulture, from It. aguglia, Lat. aquila; **araha,** cheap, possibly from It. arra, Lat. arrha, earnest money.

From *Spanish:* **liyar,** a dollar, apparently an inverted form of rial; **tambari,** a drum, Sp. tambor, in Barbary تنبور.

From *French:* **ḳanḳanchi,** quarrelling, possibly an Arabicized form of cancan, idle gossip; and perhaps **sambazai,** sandal, from Fr. savate.

From *German:* **talashi,** or **atalashi,** satin; Germ. Atlass, from Ar. أَطْلَس.

The word **takas,*** a badger, is the Lat. taxus, taxo (Augustine), It. tasso, Germ. dachs. **takanḍa,** sugar cane, is the Ar. قَنْدَة, Eng. candy. **samfalwa,** a blue bead, is probably the Ar. صَفِير, Eng. sapphire.

Connection between Hausa and Arabic.

The most cursory study of the Hausa Dictionary will serve to show to the Arabic scholar that there are not only numerous words borrowed direct from Arabic, but that there are also a large number of idioms and of methods of word building and construction which must have had a Semitic source unless the hypothesis be adopted that the Hausa language was itself Semitic. This latter hypothesis may some day conceivably be established, but at present the fact that two-thirds of the Hausa vocabulary present no similarity to any Semitic language forms an almost insuperable obstacle to the acceptance of this theory until such time as a careful study of the surrounding languages, and more particularly of the languages which are spoken in and on the borders of the Sahara Desert, e.g. Berber, Tuareg, Songai, &c., may prove either the existence or non-existence of connecting links between Hausa and Arabic or any other Semitic language.[1]

The question still remains in regard to the large number of words which have obviously been borrowed or added to the Hausa language from the Arabic as it now exists, from what exact sources did the Hausas obtain the words, so many of which they have incorporated into their language? The answer which we should naturally expect to this question would be, from Arab traders or travellers

[1] For arguments for and against this suggested connection the student may consult Renan, "Histoire des Langues Sémitiques," i. 2, 89; Prof Wright, "Comp. Gramm. of the Sem. Languages," pp. 33, 34; Dwigh. Whitney, ib. pp. 248—253; Max Müller, ib. p. 326.

who many years ago may have visited the country and have introduced articles previously unknown, leaving behind not only the articles, but their Arabic names. An examination of the Dictionary will, however, show that such an answer is altogether incorrect. The majority of the Hausa pronouns, and many other words of everyday use, though obviously derived from Arabic, are extremely unlikely to have been introduced by traders. Several animals which were probably introduced from Arabic-speaking countries do not appear to have Semitic names. Moreover, the Arabic words borrowed or incorporated by the Hausas are not, in most cases, taken from the colloquial, but from the classical Arabic. The camel, for example, which is clearly an animal introduced by Arabs, does not bear the name universal among the Arabs, but is a modification of a word which is sometimes used in classical Arabic for camel; cf. under **raḳumi**. A very large proportion of the words borrowed from Arabic and now universally adopted by the Hausas have been borrowed from written as contrasted with spoken Arabic, and not only from the Koran, but from other literary works current among the Arabs. Mohammedanism was not widely extended in Hausaland until the beginning of the present century, whereas long before this it is certain that the Hausa language contained many of the words connected with Arabic roots which are now found in it.

It is just conceivable that the introduction of some Semitic words into Hausa and some other West African languages may be traced back as far as the Carthaginian expedition described in the "Periplus" of Hanno. According to Pliny, this was sent out "Carthaginis potentia florente" (500 B.C. ?). It consisted of sixty ships with fifty oars each, containing 30,000 men and women colonists. That they reached as far as the Congo, or at any rate the Niger, where large apes exist, seems certain from the description given of gorillas, three skins of which were after-

wards hung up in the temple of Kronos. The modern word "gorilla" is derived from this account.[1]

The Persian language, half the vocabulary of which is Arabic,[2] affords an illustration of how the Moslem carries with him not only his religion but his language; but in this case the Persians have been in contact with Islam for centuries. We can but hope that a careful study of some of the other languages by which Hausa is surrounded may ere long shed further light upon the problem suggested at once by the similarity and dissimilarity of the Hausa and Arabic languages.

[1] On the subject of the circumnavigation of Africa, &c., cf. Herod. ii. 32, 33, iv. 42, 43, with Blakesley's notes; also Pomponius Mela, iii. 90, 94; Pliny, "Nat. Hist." ii. 67, v. 1; Cic. "Tusc." v. 32, 90.

[2] Cf. Duncan Forbes, "Gr. of the Persian Language," p. 99, vi.

VOCABULARY

HAUSA-ENGLISH

WORDS explained in the notes attached to the selected readings are not as a rule included in the vocabulary, nor are the less common words contained in the collection of proverbs. For these the student is referred to the Hausa dictionary. * after a word means that the word is not used in colloquial Hausa.

a, at; cf. p. 53

a or **a'a,** no

a, impersonal pronoun; cf. p. 39

a bakin, in exchange for

abada or **hal abada,** for ever

abduga or **anduga,** cotton, cotton-plant

abin da, the thing which, which; cf. **abu**

abinchi, something to eat

abinsha, something to drink

a bisa, cf. **bisa**

aboki, pl. **abokai,** friend

abu, connective form **abin,** pl. **abubua,** thing

a chike, f. **a chika,** pl. **a chiku,** full; cf. also **chikakke**

addu'a, prayer

af or **ap,** oh! an exclamation of recollection

a gaishe ka, hail to you! from **gaishe,** to salute

agaje, to help

aha, so! an exclamation of satisfaction

ai, really

aiki, pl. **ayuyuka, ayuka,** work; cf. p. 63; **yin aiki,** to work

ajere, in line

a kan, on, upon; cf. p. 52

a ḳas for **a ḳasa,** on the ground

akwai, there is, there are

akwiya, pl. **awaki,** she-goat

alfadari, mule

algashi, f. **algasa**, pl. **algasu**, green

alif, thousand; **alfin**, two thousand

aljifu, pocket, small bag

Allah, God

alura, pl. **alurai**, needle

amma, but

amre or **aure**, to marry, marriage

anfāni, use; **da anfani**, useful

an jima, a little while; cf. p. 84

araha, cheapness; **da araha**, cheap

arba, four thousand; cf. p. 67

arbain, forty

arba miya, four hundred

arewa, north

arō, a loan; **bada aro**, to lend

arr,* be off!

arziki, good fortune; cf. also D 3, note

ashe, really, truly

ashirin or **ishirin**, twenty

assuba, early dawn; cf. p. 86

awa,* like

a waje, outside (adv. and prep.)

ayari, caravan

azurfa, silver

azumi, fast; **yin azumi**, to fast

ba . . . ba, not

ba, to give

ba, prefix to denote ancestry; cf. p. 63

baba, indigo

babba, pl. **manya**, great

babe, locust

bābu, nothing, without; a contraction of **ba abu**, not anything

bache, to be destroyed or spoilt; cf. p. 48

bada, to give; cf. p. 47

ba-Haushe, a Hausa native

bakā, masc., a bow

bāki, pl. **bakuna**, mouth

baki ɗaya, together, all at once

baƙi, f. **baƙa**, pl. **babbaƙu**, black

baƙo, pl. **baƙi**, stranger

baƙontaka or **baƙonchi**, the service done to a stranger; **yin baƙontaka**, to show hospitality

bakwai, seven

ba-Larabe, pl. **Larabawa**, an Arab

balē, much less

ban da or **bam da**, besides, apart from, in addition to

banza, in vain, worthless

barā, f. **baraɱya**, hired servant

barantaka, service

ɓarāwo, f. **ɓarauniya**, thief

barchi, sleep; **yin barchi,** sleep

bari or **bar,** to leave, leave alone, to allow; cf. p. 43, note

barkono, pepper

bata, to lose, be lost

bata, to destroy, to spoil, be destroyed; cf. p. 48

batas, batas da, to destroy

batu, conversation

batun, with reference to

ba-Ture, white man, stranger, Arab; cf. p. 63

bauchi, bawanchi, or **bauta,** slavery

baure, fig-tree

bawa, pl. **bayi, bai,** slave

baya, the back

bayan, behind, beyond; cf. p. 53

bi, to follow

bida, to seek, search for

bigeri, instead of

bindiga, pl. **bindigogi,** gun

biri, pl. **biraye, birai,** monkey

bisa, the top

bisa or **bisan,** on top of

bisa, pl. **bisashe,** beast

biyar, biyal, or **biyat,** five

biyu, two

boya, secret, to hide (reflex or intrans.)

boye, to hide

bude, to open; **budu,** to be open

buduruwa, maid

buga or **bubbuga,** to strike; **buga buga,** to strike repeatedly

buga bindiga, to shoot

bunsuru, he-goat

busa, to blow

bushe, to be dry; cf. p. 42

chan, there, that, those

che, to say

chi, to eat, to take forcible possession of, &c.; cf. p. 91

chida, to give to eat; cf. p. 47

chika, to fill, full; **chichika,** to fill quite full; cf. p. 48

chikakke, full; cf. p. 72

chiki, the interior

chikin or **a chikin,** in, within; cf. p. 54

chiniki, trade, bartering; **yin chiniki,** to do business

chinye or **chanye,** to eat up; cf. p. 48

(**chira** or) **chara,** cock-crow

chira or **tsira,** salvation

chiras da, to deliver

chishe, to give to eat; cf. p. 47

chiwo, sickness; **da chiwo,** ill

chiyāwa, grass

da, to have, to possess; cf. p. 55

da, and, with, when; cf. pp. 55, 56

da . . . da, both . . . and

ḍa, free

ḍā, ḍan, son, native of

dā, of old; **lokachin dā,** in olden time

da, used to denote unfulfilled intention; cf. pp. 34 n., 56

daḍai, ever, till now; when followed by negative statement, never

daḍa, again

daḍe, to prolong, to increase

dāḍi, sweetness; **jin daḍi,** to feel happy; **da daḍi,** sweetly

dafa, to cook; **dafaffe,** f. **dafaffa,** pl. **dafaffu,** cooked

dafari, at first

dafi, poison

daga, from; cf. p. 53; **daga chan,** thence; **daga ina,** whence? **daga nan,** hence

dai, then

daidai, correct, alike

dāji, bush, scrub, uncultivated forest land; cf. **jeji**

daka, to beat

ḍaki or **ḍaka,** pl. **ḍakuna,** room

dakyar, dakyat, dakyal, with difficulty

dāma, better; cf. p. 74

dama, opportunity; cf. p. 92

ḍamre, to bind

damuna or **dāmanā,** wet season

ḍanye, f. **ḍanya,** pl. **ḍanyoyi,** fresh, raw

darē, night

ḍari, hundred

ḍari, cold

dariya, laughter; **yin dariya,** to laugh

ḍauka, to take, take up

ḍauri, cf. **ḍamre**

dāwā, guinea corn, i.e. a small red millet

dāwaya, to return to a place at a distance

dawayo, to return here

ḍaya, one; **ḍayanku,** one of you; cf. p. 68

dilali, broker; **yin dilanchi,** to trade

ḍiya, daughter

ḍiyantaka, ḍiyauchi, freedom

dogo, f. **doguwa,** pl. **dogaye,** tall

doki, pl. **dawaki** or **dawakai**, horse
dōmi or **dommi**, why?
domin or **don**, because, because of, in order that
dorina, pl. **dorinai**, hippopotamus
doro, swelling on the back, hump
doya, yam
dubu, thousand
duchi or **dutsi**, pl. **duwātsū**, a stone
duka, all, every
dūkiyā, goods
ḍumi, noise
dūniya, world

fa, then, therefore; cf. p. 80
fache, much less, however
faḍa or **faḍi**, to speak, tell
faḍā, to fight
fāḍi or **fáḍa**, to fall
falke, pl. **fatāke**, trader
fansa or **pansa**, reward
fara, locust
farawa, beginning
fari, f. **farā**, pl. **faru-faru**, **farāre**, white
fasa, to break (tr.)
fashe, to break (tr. and intr.)
faskare, to overcome; to be unable to do anything; cf. p. 76
fat, very, used as a suffix; cf. p. 74
fawa, slaughter, trade of a butcher
faye, to abound; cf. p. 76
fi, to excel; to surpass
fitā, to go out
fito, to come out
fuche, cf. **wuche**
fuḍu, four
fufunda, phœnix
fūlā, cap, fez
fure, pl. **furare**, **furani**, or **furayi**, a flower
fushi, **fhushi**, anger
fuska, pl. **fuskoki**, face
fūta, to rest; **futawa**, rest, resting
futowa, coming out; cf. **fito**

ga, to, for; cf. p. 53
ga, to see; cf p. 16 n.
gabā, the front
gaba ḍaya or **gaba ḍai**, together
gabān, in front of
gabaz, **gabas**, east
gadō, pl. **gadaje**, bed
gáfara, excuse me! pardon!
gafarta, to forgive

gaida, to salute; cf. p. 83
gaira, less; cf. p. 67
gaisa, cf. **gaida**
gaisuwa, salutation, greeting
gajere, f. **gajera**, **gajeriya**, pl. **gajeru**, short
gaji, tired.
gajiya, weariness; **jin gajiya**, to feel tired
gamā, to complete, finish, join together
gama, because of
gamu, to meet with
gangā, pl. **ganguna**, drum
gani, to see; cf. p. 16 n.
gārā, **gwama**, better; cf. p. 75
garē, to, used with the personal pronoun
garī, pl. **garuruwa**, or **garuruka**, town
garin, on account of
gaskiya, m., truth; **ba gaskiya**, to speak the truth; **da gaskiyā**, true, truly
gata, three days hence
gayā, to tell, explain
gida, pl. **gidāje**, m., house
giginya, fan palm
gina, to build
girmā, greatness; **bada girma**, to honour; **yin girma**, to grow
giwa, pl. **giwaye**, elephant
gobē, to-morrow
gōde, to thank
godiya, thanks; **yin godiya**, to thank
goḍiya, mare
goma, pl. **gomiya**, ten; cf. p. 67
gōna, pl. **gōnaki**, farm
gora, calabash; **goran ruwa**, water bottle
goro, kola nut
guda, unit; cf. p. 67
gudu, to run, run away
guga, m., a bucket
gulbi, pl. **gulabe**, river, ~~deep ravine~~
gun,* with; cf. p. 54
gurgu, f. **gurguwa**, pl. **guragu**, lame
gurubin, gurbin, in place of
gusa, to gush out; **gurgusa**, to gush out abundantly; cf. p. 48
guzuri, provisions for a journey
~~**gwama**, better~~
gyado, f. **gadoniya**, or **gyadainya**, hog
gyara, to prepare

haba, an exclamation expressing astonishment or indignation
haife, to beget
haifuwa, birth

haji, to go on the pilgrimage
haka or **hakanan,** thus, likewise
hakika, truly
haḳori, tooth; **haḳorin giwa,** ivory
halbi or **harbi,** to shoot
halī, disposition
hamza, five thousand
hamsin, fifty
hana, to prevent, hinder
hankāka, pl. **hankākī,** a large crow with white breast and white rim round its neck
hankali, intelligence, carefulness; **da hankali,** sensible
hannu, pl. **hannuwa,** hand
hantsi, two hours after dawn
hanya, pl. **hanyoyi,** road, path, way; **ḅata hanya,** to lose the way
har or **hal,** until
har abada, for ever
haryo, again
hasada, jealousy
haske, pl. **haskoki** or **haskaikai,** light
hauya, twenty; cf. p. 68
hauri, ivory
hawa, hawo, hau, to mount
huḍu, cf. **fuḍu**
huja, affair, reason
huska, cf. fuska

i or **ii,** yes
idan, if
ido, pl. **idānu, idanduna idanduwa,** eye
iko, power
in, if
inā, where; **koïna,** anywhere
inuwa, shade
iri, pl. **iri iri, irare,** kind, tribe; cf. 63 n.
isa, to reach, to be equal to, to be sufficient; **da ya isa,** enough
ishe, to suffice
iska, air, wind
iske or **ishe,** to arrive at
ita, she; cf. p. 9
itache or **iche,** pl. **itatuwa,** a tree; a branch cut from a tree
iyā, to be able
iyāka, boundary, end

ja, pl. **jajaye,** red
ja, to drag
jagaba, guide
jaki, pl. **jakuna** or **jakai,** ass
jaraba,* temptation
jariri, jarili, an infant
jē, to go
jēfa, to throw; **jifa** (noun), throwing

jeji, bush, scrub, uncultivated forest land; cf. **daji**

ji, to hear, obey, feel, understand

jibi, the day after to-morrow

jijifi, the twilight just before the dawn

jimā, to wait

jimawa, a short time

jimina, ostrich

jini, blood

jirgi, pl. **jirage**, canoe

jiyā, yesterday

juna, one another; cf. p. 19

ka, thou, thy; cf. p. 9

kadā, a crocodile

kāḍa, cotton

kada, lest

kaḍai, once, only, alone

kaḍan, if, when

kaḍan, few

kaḍi, to spin

ḳafa, pl. **ḳafafu**, foot; **a ḳafa**, on foot

ḳafo, pl. **ḳafoni**, horn

kai, ho! cf. p. 80

kai, pl. ~~**kanuwa**~~ or **kāwuna**, head; for uses of **da kai**, cf. p. 20

kai, to carry

ḳaḳa or **ḳaḳ(ḳa)**, how?

kaka, pl. **kakanni**, grandfather

kaka, harvest season

kakkabra, fat

kalachi, breakfast, dinner

ḳalḳashi, the underside, below; **ḳalḳashin**, beneath, under

kāma, to seize, to catch

kama, likeness

kaman or **kamal**, like as

kaman da, like as, according as

(ya) kamata, it is necessary

kan, for uses of; cf. p. 35

kāna, before that, until then

kanda, how, the way in which

ḳane, younger brother

kango, pl. **kangaye**, a ruin

ḳanḳane, f. **ḳanḳannuwa**, pl. **ḳanḳana**; **ḳanana**, small, little

ḳanuwa, younger sister

ḳāra, to increase

ḳarami, f. **ḳarama** (pl. **ḳaramu**), small, little

karātu, reading, education

karḅa or **karbi**, to receive, accept

ḳārē, to finish, end (usually intransitive)

karē, f. **kariya**, pl. **karnuka**, dog

ḳarifi, strength; **da ḳarifi**, powerfully

ḳariya, masc., falsehood; **yin ḳariya**, to miss fire or to lie
ḳarshe, end
ḳasā, pl. **ḳasashe**, earth, land
kashe, to kill
kasuwa, market, market-place
kawo, to bring
kawowa, bringing
kāya, pl. **kayayeki**, masc., a load, loads
kaza, pl. **kaji**, fowl, hen
kazā, such an one; **kaza da kaza**, so and so
ḳetare, to cross
ki, fem., thou; cf. p. 10
ḳi, to refuse
kibiya, pl. **kibau**, arrow
kifi, pl. **kifaye**,* fish
kilago, skin, cow-hide
ḳilga, **ḳirga**, **ḳidaya**, to count
ḳirin, very; cf. p. 74
ko, either, or, even; also used in asking a question
ko da, although
ḳofa, door
kogo, hole, hollow
koïna, anywhere
ko ḳaka, however
ḳoḳari, attempt, endeavour
koma, to go back, return
komi or **komine**, anything, everything; **babu komi** or **ba komi ba**, nothing
komo, to come back
ḳonanne, f. **konanniya**, pl. **ḳonannu**, burnt
ḳone, to burn
kore, f. **koriya**, pl. **kwarrai**, green
kōre, to drive away
kowa, every one, any one, any; **babu kowa** or **ba kowa ba**, no one
kowane or **kowanne**, every, a strengthened form of **kowa**; cf. p. 18
koya, to teach (followed by **ma**)
koyo, to learn
ko yaushe, at any time, whenever
ko yanzu, now, immediately
ku, you; cf. p. 9
ḳudā, pl. **ḳudaje**, fly
kudu, south
kuka, cry, lament
kula, to care for
kullum, always
kuma, again
kunya, shame
kunne, ear
kur,* **kul**,* if
kurdi or **kuḍi**, money, price; cf. **wuri**
kusa, near, nearly; **kusa ga**, near to
kuturchi or **kuturta**, leprosy
kuturu, leprous

kuwa, also
kwaḍo, pl. **kwaḍḍi, kwaḍoḍi** or **kwaḍuna**, toad frog
ḳwai, egg, eggs
ḳwaḳwaluwa, ḳwaluwa, skull, brains
kwana, to pass the night; cf. p. 48
kwāna, pl. **kwanaki**, day
kwanche, to loosen
kwanche, sleeping, to lie down; cf. p. 48
kwanta, to lie down
ḳwara, grain, fruit, kernel
ḳwarai, rightly, properly
ḳwarḳwasa, travelling ants
kwaroro, a bag of cowries; cf. p. 68
kwatanchi, measure or likeness; **kwatanchin haka**, like this
ḳwaya, fem. or masc., a grain, ear of fruit
ḳyanḳyashe, to hatch
kyau, kyawo, beauty, goodness; **da kyau**, good
kyauta, a present

labudda, certainly, no doubt
lābari, news
lafiya, health; for use in salutations, cf. p. 84
laifi, sin, offence; **bada laifi**, to condemn
lalata, to spoil (trans. and intrans.); **lalache**, to perish; cf. p. 42
lalle, of necessity
laso, twenty
lau, very; cf. p. 80
likkāfa, stirrup
linzāmi, lizami, bridle
litāfi, writing, book
lokachi, time

ma, to; for use of, cf. p. 52
ma, verbal prefix; cf. p. 20
maaikachi, workman
maaike, messenger
machache,* squeezing
mache, pl. **mātā**, woman, female; cf. **mata**
machiji, pl. **machizai**, snake
madalla, indeed; cf. p. 80
maḍauki, handle
madugu, caravan leader
mafauchi, butcher
magana, word; **yin magana**, to talk
mai, a prefix; for use of, cf. p. 20
mai-barra, beggar
maida, to change; **maida himma**, to take care
mai-ḍaukan kaya, a carrier

mai-gida, owner of house
mai-girma, one who is great
mai-gudu, fugitive
mai-kaya, the owner of a load
maimako or **maimaki**, in exchange for; cf. p. 52
mai-roko, beggar
mai-tsini, sharp
makāfo, pl. **makafi**, blind
makaranta, school
malam, **mallam**, teacher
mamaki, anything wonderful; **jin mamaki** or **yin mamaki**, to wonder
mana, then, if you please
manche or **manta**, to forget
manzo, pl. **manzanni**, messenger
maras, without, wanting; used as a prefix
marechē, evening; **da mareche**, in the evening
masa, a small cake
masabki, a lodging place
masaka, weaver
mātā, wife; also used as a plural of **mache**
mazā, quickly
metin, two hundred
mi, **mine**, or **minene**, what?
miya, **minya**, hundred
miji, cf. **namiji**
mu, we; cf. p. 9
mugu, f. **mugunya**, pl. **miyagu**, bad, evil
mujiya, owl
murna, gladness, joy
mutane, cf. **mutum**
mutu, to die
mutuwa, death
mutum, or **mutume**, pl. **mutānē**, man

na or **-n**, of; cf. p. 14
-na, my; cf. p. 24
na'am, yes; cf. p. 79 n.
na-baya, f. **ta-baya**, second, that which comes after
na-biyu, f. **ta-biyu**, second
nade, to roll up
nadu, to be rolled up, to roll oneself up
na-fari, f. **ta-fari**, first
nāma, (masc.), flesh
namiji or **miji**, pl. **maza**, **mazaje**, a male
nan, here; cf. p. 12, this
nan da nan, immediately; cf. p. 79
nasa, **nasu**, **nata**, cf. p. 24
na-uku, f. **ta-uku**, third
nauyi, heaviness; **da nauyi**, heavy
nawa, how much? how many?
nawa, my; cf. p. 24

nēma, to search for
nemo, to seek and bring
nēsa, distant; cf. p. 43.
nīsā, distance
ni, I; cf. p. 9
niƙa, to grind
nufi, to intend, to purpose, intention

oho, oho! it does not concern me

rabi, half
raɗa, to whisper, whispering
raggo, pl. **raggage**, an idle person
raggonchi, idleness
rāgo, pl. **raguna**, ram
rai, life; **da rai**, alive
raƙumi, pl. **raƙumma**, camel
rāmi, a hole, pit
rana, sun, day; pl. **kwanaki**, days; **rana tsaka**, midday
randā, for **rana da**
rangwame, a reduction, better; cf. pp. 75, 88
rasa, to lose, to be lost
rashi, lack; **rashin ƙarifi**, weak
rataya, to tie, to hang up
rāwani, turban
rāwaya, pl. **rawayu**, yellow
riga, pl. **riguna**, tobe, gown, shirt
rijiya, a well
rikichi, deceit
rikita, to confuse; **rikiche**, to be confused
roƙo, to ask, beg
rubutu, writing
ruɗe, to deceive
rufe, to shut
rugga, cattle pen
ruwa (masc.), water, rain

-sa, bull; f. **saniya**, pl. **shanu**, oxen
-sa, his; cf. p. 24
sa'a, time, season, hour
sa'an nan, then
sa'an da, when, the time when
saba, to be accustomed
sabad da or **sabo da**, on account of, in exchange for
sabaïn, seventy
sabka or **sapka**, to unload, to alight
sābo, f. **sabuwa**, pl. **sabbi**, new

safe, early morning; **da safe**, in the morning

safiya, a fem. form of the preceding

sai, quite, only, except, until, but; cf. pp. 36, 54, 84

sāḳa, to weave

sallā, prayer

sama, pl. **sammai**, the heavens

samri, **sauri**, quickness; **da samri**, quickly

samu, to find, to obtain

sandā, pl. **sanduna**, stick

sani, to know

sāniya, cow; cf. **sa**

sansanchi, to understand well

sansani, camp

sanu, hail! cf. p. 83

sanu, **sannu**, slowly, gently

sapka, **sabka**, to unload, put down, alight

sarai, exactly, rightly

sarauniya, queen

sarautā, kingdom

sāre, to cut

sariki or **sarki**, pl. **sarakai** or **sarakuna**, king, headman

sarḳa, pl. **sarḳuna** or **sarḳoḳi**, chain

sarmayi, pl. **samāri**, a youth

sassafe, very early in the morning

sassaḳa, to carpenter

sāta, theft

sau, used with numerals thus: **sau ḍaya**, once; **sau biyu**, twice

saurā, rest, remainder

saya, to buy

sayas or **sayas da**, **saida**, to sell

sha, to drink; cf. p. 92

shafo, a kite

shagali, pl. **shagulgula**, business

shamo, f. **shamuwa**, pl. **shamuwa**, stork

shanu, oxen; cf. **sa**

shashi, **sashe**, half

shēkarā, pl. **shekaru**, year

shēkaranjiya, the day before yesterday

shi, he; cf. p. 9; **shi ke nan**, there is, it is so

shidda, six

shiga, to enter, go in

shigo, to enter, come in

shiri, preparation

shiru shu, silence

shirwa or **shirua**, a hawk, kite

shuḍi, f. **shuḍia**, pl. **shuḍoḍi**, blue

sirdi, pl. **siradda**, **sirduna**, **sirdōdi**, **siradi**, saddle

sittin, sixty

so, to like, love, wish, be willing

soki, to pierce

su, they; cf. p. 9
sukā, f. **sukuwa**, galloping
sūna (masc.), name
suwa, **suwanene**, who? which? what? pl.
swaḍo, evil; **yin swaḍo**, to revile

ta, she; cf. p. 9
-ta, her; cf. p. 24
ta, used idiomatically; cf. p. 91
taḍā, to touch; cf. pp. 94, 121 n.
tabarma (masc. or fem.), a mat
tada, to raise up
tafasa, to boil, tr.; **tafassu**, intr.; cf. p. 42
tafasashe, f. **tafasashiya**, pl. **tafasassu**, boiling
tafi, to go; **tafi da**, to take away; **tafiyā**, going, journey
tafo, to come; **tafowa**, coming
taguwa, pl. **taguwai**, female camel
taka, thy; cf. p. 24
tākalmi, pl. **tākalmai**, shoe, sandal
takarkari, pack ox
taki (fem.), your; cf. p. 24
takōbi, pl. **takubā** or **takubba**, sword
takwas, eight
talaka or **talakka**, a poor man
talatin, thirty
talauchi, poverty
tamaha, to think, suppose
tamanin, eighty
tambaya, to ask
tamkar, like as
tara, nine
tāra, to collect; **tatara**, to heap up; cf. pp. 47, 48
tăras, **tarda**, **taras da**, to overtake, to come up with
tāre, together; **tare da**, together with
tări, to meet, to go to meet; **tāra**, to put together with
taro, pl. **tarori**, multitude, abundance
taru, pl. **taruna**, net
taru, to assemble
tāshi, to rise up, start
tātsuniya, story, tale
tattaka, to tread down
tausayi, pity, sorrow
tilas, by force
tir, alas!
tisaïn, **tasaïn**, ninety
to, well! all right!
toron giwa, a male elephant
toyaye, f. **toyayiya**, pl. **toyayyu**, baked, fried

tsāda, dearness; **da tsada**, dear expensive

tsaga, to tear; **tsatstsaga**, to tear in pieces; cf. p. 48

tsaka or ~~**tsakani**~~, the midst

tsakan or **tsakānin**, in the midst of, between; cf. p. 52

tsamani, ~~to~~ think, ~~suppose~~

tsawō, length; **da tsawo**, long, tall

tsaya, to remain, ~~to stand still, to be finished~~

tsōfō, f. **tsōfuwā**, pl. **tsoffi**, **tsofaffi**, old

tsofo, an old man; **tsofuwa**, an old woman

tsoro, fear; **jin tsoro**, to be afraid

tsuntsūwa, pl. **tsuntsāyē**, bird

tūba, to repent

tubali, a mud brick

tūbe, to take off

tufā, pl. **tufāfi**, shirt, clothes

tukuna, (not) yet

tukunya, pitcher

tumkiya, pl. **tumāki**, sheep

tun or **tun da**, as far as, while as yet, until, since, before; cf. p. 53

tun daḍewa, long since

tuni, **tuntuni**,* long ago

tun yaushe, how long?

turanchi, the English ~~or Arab~~ language

ba-ture, pl. **turāwa**, a white man, a foreigner

turumi, a mortar

ūba, pl. **ubannē** or **ubannai**, father

uku, three

ūwa, mother

wa, to; cf. p. 53

wā or **wāne**, m., who which? ~~what? cf. p. 13~~

wa, elder brother

wache, f. who? which? what?

wadda, how, the way in which; cf. p. 79 n.

wahala, trouble

wai, alas!

waje, outside; ~~cf. awaje~~

wālaha, about 10 a.m.

wanchan, f. **wachan**, pl. **waḍanchan**, that over there

wānda, f. **wadda** or **wodda**, pl. **waḍanda**, who, which, **babu wānda**, no one

wando, pl. **wanduna**, trousers

wanga, f. **wagga,** pl. **waḍanga,** this near by

wani, f. **wata,** pl. **waḍansu, wansu** or **wasu,** some one, some, a certain person or thing; cf. p. 18

wanke, to wash, clean; for use of **wanko,** cf. p. 46

wannan, pl. **waḍanan,** this near by; cf. p. 12

wargi, warigi, play; **yin warigi,** to play

warke, to heal, to be healed

watā, month; **watan jiya,** last month; **watan gobe,** next month

watakila, perhaps

watiḳa, wasiḳa, letter

waye, to dawn; **gari ya waye,** the day dawns

wiya, wuya, difficulty

wofi, emptiness, worthlessness; cf. p. 72

wuche, to pass by

wuni, to pass the night

wur, very; cf. p. 73

wuri, pl. **wurare,** place; **da wuri,** early

wuri, pl. **kuṛḍi,** cowry shell

wurin, at the place of, with, in place of; cf. p. 54

wutā, fire

wuyā, wiya, difficulty; **da wuya,** difficult

ya, he; cf. p. 9

ya, elder sister

ya, oh!

yadda, yada, yanda, how, the way in which

yaka, come!

yāḳi, war

yanka, to cut, slaughter (used of animals)

yanzu, now

yarda, will, consent; v., to consent, remit

yārinyā, girl

yāro, pl. **yara,** boy

yasda, to throw away

yau, yo, to-day

yaushe, when?

yawo, a walk; **yin yawo,** to go for a walk

yi, to do, to make; for idiomatic uses, cf. pp. 74, 90: for use of **yiwuwa,** cf. p. 47

yi, personal pronoun = **shi,** p. 28

yuṇwā, hunger; **da yunwa,** hungry

za, for uses of, cf. p. 33

zaḅā, zaḅi, to choose

zābuwa, pl. **zabi, zabbi,** guinea-fowl

zafi, heat
zaka, to come
zakára, cock
zàki, pl. **zakoki,** lion
zakka, Ar., the alms enjoined by the Koran
zambar, thousand
zamna, zauna, ~~to rest~~, sit down, to reside, ~~rest, intermission~~
zanche, conversation
zanè, pl. **zannuwa,** a piece of cloth
zangu, a hundred cowries; cf. p. 68
zare, thread
zo, to come
zubà, to pour out, ~~be poured out~~; for **zubas, zubas da,** cf. p. 48
zubda, to pour or upset
zuchiya, heart
zumà, zummuwa, masc., honey
zungo, zango, halting place for the night
zunufi, sin, evil
zùwa, coming; **zuwa** or **ya zuwa,** prep., towards; cf. p. 54

ENGLISH-HAUSA.

NOTE.—When more than one rendering is given for an English word, it is not suggested that the words given are synonymous. For their exact meaning reference must be made to the Hausa Dictionary.

able, to be, **iya**
above, **bisa, a bisa**
accept, to, **karba**
accomplish, to, **ḳare, chika**
accustomed, to be, **saba**
advantage, **anfani**
afraid, to be, **jin tsoro**
after, **baya, baya ga**
afternoon, **azuhur, la'asar,** cf. p. 86
afterwards, **bayan haka, bayannan**
again, **kuma, haryo, haryau**
agree, to, **yin baki ḍaya, yin daidai**
aid, to, **tsaya**
air, **iska**
alas, **wai**
alight, to, **sabka, shido**
alike, **duka ḍaya, daidai**
alive, **da rai**
all, **duka** or **duk**
alligator, **kada,** pl. **kadodi**
allow, **bari, bar**
alone, **kaḍai**
also, **kuwa**
always, **kullum, ko yaushe**
amidst, **tsakan, tsakanin**
and, **da,** cf. p. 56
anger, **fushi** (pronounced **fhushi**)
angry, to be, **yin fushi, da fushi**
ankle, **idon ḳafa**
anoint, **shafe**
another, **wani, wani kuma**
answer, **amsa,** to answer, **yin amsa**
ant, **garā, ḳwarḳwasa**
any, **kowa kowanne**
anyhow, **ko ḳaḳa**
anything, **komi**
anywhere, **koïna**
approach, to, **yin kusa**
Arab, **ba-larabe,** pl. **larabawa**; the Arabic language, **larabchi**
arise, **tashi**

arouse, **tada**
arrow, **kibia**, pl. **kibau**
as, **kama, kaman da**
ass, **jaki**
at, **a**; cf. pp. 51, 53
attempt, to, **yin ḳoḳari**
await, to, **jira**
awake, to, **falka, farka**
axe, **gātari**

back, **baya**
bad, **mugu**, pl. **miyagu**
bag, **jikka, kyankyandi**
banana, **ayaba**
bank, **rafi**
basin, **kasko** (made of clay), **akushi** (made of wood)
basket, **samfo, kwando**
be, to, **ne, ke, che**; cf. p. 10
beast, **bisa, naman daji** (wild)
beat, to, **buga, daka**
beautiful, **da kyau**
because, **don, domi, dommi**
before, **gaba, gaba ga**
beget, to, **haifi**
beggar, **mai-bara, mai-roḳo**
begin, to, **fara**, beginning, **farawa**
behind, **bayan, daga baya**; cf. p. 54
besides, **bam da, ban da**
better, **mafifichi daga**; cf. p. 75 *sq.*
between, **tsakanin**
bind, to, **ḍamre, ḍarme**

bird, **tsuntsuwa**
birth, **haifuwa**
bitch, **kariya**
bite, to, **chizo**
bitter, **ḍachi, ḍwachi, tsami**
black, **baḳi**
blind, **makafo**
blow, to, **busa**
blue, **shuḍi**
body, **jiki**
boiling, **tafasashe**; cf. p. 42
bow, **baka**
boy, **yaro, samrai**, pl. **samari**
break, to, **fasa**
bridle, **linzami, lizami**
bring, to, **kawo**
broad, **faḍi, mai-faḍi**
brother, **ḍan-uwa**; elder b., **wa**; younger b., **ḳane**
bucket, **guga**
build, to, **gina, kafa**
bull, **sa**
burn, to, **ḳone**
bury, to, **bisne, bizne**
business, **shagali**; it is not your business, **babu ruwanka**
but, **amma**
butter, **main shanu**
buy, to, **saya**; cf. p 48

calabash, **ḳwariya, kumbo**
camel, **raḳumi**, f. **taguwa**
camp, **zungo, zango, sansani**
canoe, **jirigi**

cap, **tagiya, fula**
capsize, to, **jirkiche**
caravan, **ayari**
care, to c. for, **yin kula**
carrier, **mai-ḍaukan kaya**; cf. p. 25
carry, to, **kai, kawo**
catch, to, **kama**
certainly, **da gaskiya, ashe**
chain, **sarḳa**
change, to, **sake**
character, **hali**
cheap, **arha, da araha**
cheating, **rikichi**
chief, **sariki, babba**
choose, to, **zaba**
clean, to, **gyarta, yin sarai**
close, to, **rufe**
cloth, a piece of, **zane**
cock, **zakara**
cold, **ḍari**
collect, to, **tara**
come, to, **zo, tafo**
consent, to, **yarda**
converse, to, **yin batu, yin magana, yin zanche**
cook, to, **dafa**
cough, **tari, twari**
count, to, **kidaya, ḳilga**
country, **ḳasa**
cow, **saniya**
crocodile, **kada**
cure, to, **warke**
curse, to, **zagi**
cut, to, **yanke, sare**

dark, **dufu**
date, **dabino**
daughter, **ḍiya**
dawn, **assuba**; cf. p. 86
day, **rana, kwana**
dead, **matache, mutu**
dear, **da tsada**
death, **mutuwa**
debt, **bashi**
deceit, **wayo, mantuwa, munafuchi**
decrease, to, **ragi, ragu**
deep, **zurfi**
delay, **ḍaḍewa**
deny, to, **yin musu, ḳi**
depart, to, **rabu, fita**
despise, to, **rena**
destroy, to, **ḅata**
die, to, **mutu**
difficult, **da wiya**
dig, to, **tona, gina**
disease, **chiwuta**
dismount, **sabka, shiḍo**
distant, **da nisa**
do, to, **yi**
doctor, **mai-magani**
dog, **kare**, f. **kariya**
donkey, **jaki**
door, **ḳofa**
draw, to, **ja, jawo**
drink, to, **sha**
drive, to, **kora**
drum, **kidi, ganga**
dry, **ḳeḳashe**
dry-season, **rani**; cf. p. 84
dust, **ḳura**

each, **kowa, kowanne**; cf. p. 18
ear, **kunne**, pl. **kunnua**
early, **da wuri**; very early, **sasafe, da wuriwuri**
earth, the, **duniya**; soil, **ḳasa**
east, **gabas**; cf. p. 88
eat, to, **chi**
egg, **ḳwai**
eight, **takwas**
eighty, **tamanin**
elephant, **toron giwa**
eleven, **goma sha ḍaya**
end, **maḳari**
endeavour, **yin ḳoḳari**
enemy, **abokin-gaba, maḳiyi**
enough, it is, **ya isa, ya ḳoshi**
enter, **shiga**
equal, **daidai**; to make equal, **daidaita**
escort, **rakiya**
evening, **mareche**; cf. p. 80
ever, e.g. have you ever done so? **ka taba yin haka**
every, **kowa, kowanne**; cf. p. 18
everything, **duka komi** or **dukan komi**
evil, **mugu**, f. **mugunya**, pl. **miyagu**
except, **sai, sai dai**
excuse, to, **gafara**
explain, to, **waye, bayana**
eye, **ido**, pl. **idanu**
face, **fuska**
fall, to, **faḍi**
falsehood, **ḳariya**
far, **nesa, da nisa**
farm, **gona**
father, **uba**
fear, **tsoro**; to f., **jin tsoro**
feast, **buki**
feel, to, **ji**
female, **mache**
fever, **masassara, zazzabi**
few, **kaḍan**
fifteen, **goma sha biyar**
fifty, **hamsin**
fight, to, **faḍa**
fill, to, **chika**
find, to, **samu**
finger, **yatsa**
finish, to, **ḳare, gama**
fire, **wuta**
first, **na-farko, na-fari**
fish, **kifi**
five, **biyar, biyal**
flesh, **nama**
fly, **ḳuda**, pl. **ḳudaje**
follow, to, **bi**
food, **abinchi**
foot, **ḳafa**
force, **ḳarifi**; by f., **tilas**
forest, **daji**
forget, to, **manche**
forty, **arbaïn**
four, **fuḍu**
fourteen, **goma sha fuḍu**
fowl, **kaza**, pl. **kaji**
freedom, **ḍiyanchi**

friend, **aboki**
frighten, **bada tsoro**
from, **daga**
full, **chikakke** ; cf. p. 73

gain, **riba**
gift, **kyauta**
girl, **yarinya**
give, to, **ba, bada** ; cf. p. 46
go, to, **tafi, je**
goat, **akwiya** ; he goat, **bunsuru**
God, **Allah**
gold, **zinariya**
good, **nagari**, f. **tagari**
goods, **dukiya**
grandfather, **kaka**
grass, **chiyawa**
grave, **kusheya, kushewa**
great, **babba, da girma**
grind, to (e.g. corn), **niḳa**
ground, **ḳasa**
grow, **yin girma**
guide, **jagaba**
guinea-corn, **dawa**
guinea-fowl, **zabuwa**
gun, **bindiga**

half, **shashi, sashe, rabi**
hand, **hannu**
hang, **rataya**
harvest, **kaka**
hatchet, **fantariya, gātari**
hate, to, **ḳi**

he, **ya, shi** ; cf. p. 9
head, **kai**
health, **lafiya**
hear, to, **ji**
heart, **zuchiya**
heat, **zafi**
heathen, **kafiri**, pl. **kafirawa, arna**
heaven, **sama**
help, **taya**
hence, **daga nan**
her, **-ta, -nta** ; cf. pp. 23, 24
here, **nan, wurin nan**
hide, to, **ḅoye**
hinder, to, **hana**
hippopotamus, **dorina**
his, **-sa, -nsa** ; cf. pp. 23, 24
hold, to, **riḳe**
honey, **zuma, zummua**
horse, **doki**, f. **goḍiya**
hot, **da zafi** ; hot water, **ruwan ḍimi**
hour, cf. p. 86
house, **gida**
how, **ḳaḳa**
how long, **tun yaushe ?**
hundred, **ḍari, miya**
hunger, **yunwa**
husband, **miji**
hyæna, **kura**

I, **ni, na** ; cf. p. 9
idle, **rago**
if, in, **kadan, idan**
ill, **maichiwo** ; cf. p. 90

in, **chikin**
increase, to, **ḳara**
instead of, **a bakin, mai-makon**; cf. p. 52
ivory, **haḳorin giwa, haurin giwa**

join, to, **gama**
journey, **tafiya**
joy, **murna**

keep, to, **riḳe**
kill, to, **kashe**
king, **sariki**
kingdom, **sarauta**
know, to, **sani**
kola-nut, **goro**

lamb, **ḍan tumkia**
land, **ḳasa**
large, **babba**
laugh, to, **yin dariya**
lead, **dalma**
leader of caravan, **madugu**
learn, to, **koyo**
leave, to, **bar, bari**
left hand, **hannun hagu**
leg, **ḳafa**
lend, to, **bada aro**
leper, **kuturu**
leprosy, **kuturta, kuturchi**
lest, **kada**
lie down, to, **kwanta**
life, **rai**
light, **haske**; to l. a fire, **hasa wuta, fura wuta**
like, **kama, tamkar**
lion, **zaki**
little, **ḳarami, kaḍan, ḳanḳani, ḳanḳane**
lizard, **ḳadangare, guza**
locust, **fara**
long, **da tsawo, dogo**
loose, to, **kwanche**
love, to, **so**

make, to, **yi**
male, **namiji, miiji**
man, **mutum, mutume**; pl. **mutane**
many, **dayawa**
mare, **goḍiya**
meaning, **ma'ana**
meet, to, **iske, gamu da**
messenger, **manzo**
midday, **rana tsaka** p. 86
milk, **nono**
money, **kurḍi, kuḍi**; cf. p. 62
monkey, **biri**
month, **wata**
moon, **wata**
morning, **safe, safiya**; cf. p. 86
mother, **uwa**
mount, to, **hawa, hau**
much, **dayawa**
my, **-na**, f. **-ta**; cf. pp. 23, 24

name, **suna**
narrow, **mai-ḳunchi**
near, **kusa**
neck, **wuya, wiya**
needle, **alura**
net, **taru**
never, **daḍai** (when combined with negative particle)
new, **sabo**
news, **labāri**
night, **dare**; cf. p. 86
nine, **tara**
nineteen, **ishirin ḍaya babu**
ninety, **tisaïn**
no, **a'a**
noise, **dumi**
none, **ba kowa, babu wanda**
north, **arewa**
nose, **hanchi**
not, **ba . . . ba**
nothing, **babu, babu komi, ba komi ba**
now, **yanzu**

obtain, to, **samu**
old, **tsofo**
once, **sau ḍaya**
one, **ḍaya**
only, **kaḍai**
open, to, **buḍe**
or, **ko**
other, **wani**; cf. p. 19
our, **-mu, namu**; cf. pp. 23, 24
outside, **waje, daga waje**; cf. pp. 51, 54
over, **bisa, a bisa**
ox, **sa, takarkari**

palm tree, **tukuruwa, giginya**; **ḳwaba**
palm-wine, **bam, bammi**
pardon, to, **gāfara**
part, **rabi**
pass, to, **wuche, shuḍe**
patience, **hanḳuri**
perhaps, **watakila**
pig, **gyado**
pity, **tausaye**
place, **wuri**; to place, **sa**
play, **wargi**
please, to, **gamshe**; it pleases me, **ya gamsheni**
poor, **talaka, talakka**
pot, **tukunya, kasko**
pour, to, **zuba**
power, **iko, ḳarifi**
pray, to, **yin salla, yin addu'a**
prefer, to, **fi so**; cf. p. 75
preparation, **shiri**
present, a, **abin gaisuwa, kyauta**
prevent, to, **hana**
price, **kurḍi**
pull, to, **ja**
push, to, **tunkuḍa**
put, to, **sa, aje**

queen, **sarauniya**
question, to, **tambaya**
quickly, **da sauri, maza maza**

rain, **ruwa**
rainy-season, **damana**; cf. p. 87
raise, to, **tada**
ram, **rago**
read, to, **yin karatu**
receive, to, **samu, karba**
red, **ja**
refuse, to, **ki**
relation, **dangi**
remainder, **saura**
repent, to, **tuba**
rest, to, **futa**
return hither, to, **komo, dawayo**
return thither, to, **koma, dawaya**
rice, **shinkafa**
right-hand, **dama**
ring, **zobe**
rise, to, **tashi**
rob, to, **sache, yin sata**
room, **daki**
run, to, **gudu**

sack, **jikka, taiki, buhu**
saddle, **sirdi**
salt, **gishiri**
salute, to, **gaida, gaishe**; cf. p. 84
satisfied, to be, **koshi**
save, to, **cheche**
say, to, **che, fada**
second, **na-biyu**, f. **ta-biyu**
seed, **iri**
seek, to, **nema, bida**
sell, to, **sayas, sayasda**; cf. p. 48
send, to, **aiko, aika**
separate, to, **raba**
servant, **bara**
seven, **bakwai**
sew, to, **dumke**
shade, **inuwa**
shame, **kunya**
she, **ta, ita**; cf. p. 9
sheep, **tumkiya**
shoot, to, **halbi, buga bindiga**
short, **gajere**
show, to, **nuna, gwada**
shut, to, **rufe**
sin, **zunufi, laifi**
sing, to, **yin waka**
sister, elder, **ya**; younger, **kanuwa**
sit, to, **zamna, zauna**
six, **shidda**
sky, **sama**
slave, **bawa**; pl. **bayi**
slavery, **bauchi, bauta, bawanchi**
sleep, to, **yin barchi**
slowly, **sanu sanu, sannu sannu**
small, **karami**; cf. p. 72

snake, **machiji**
so, **haka, hakanan**
soldier, **ḍan-yaḳi**
some, **wani . . . wani, wasu, waḍansu**; cf. p. 19
sometimes, **wani yayi, wani lokachi**
son, **da**
south, **kudu**
speak, to, **yi magana, faḍa**
spider, **gizo**
spin, to, **kaḍi**
stand, to, **tsaya**
steal, to, **sache, yin sata**
stone, **duchi**; pl. **duwatsu**
stranger, **bako**
strike, to, **buga**
sun, **rana**
sun-rise, **gari ya waye**; cf. p. 86
sunset, **faḍuwar rana**
surpass, to, **fi, faye**
sweep, to, **share**
sweet, **da zaki, da daḍi**
sword, **takobi**

take, to, **ḍauka, karba**
tall, **dogo**
teach, to, **koya**
tell, to, **faḍa**
ten, **goma**
thank, to, **godo**
that, **chan, wanchan**
theft, **sata**
then, **sa'an nan**
thence, **daga chan**
there, **chan, wurin chan**
therefore, **don wanan, domin haka**
thief, **barawo, mai-sata**
thing, **abu**, pl. **abubuwa**; cf. p. 12
think, to, **tamaha, zato**
thirst, **ḳishiruwa**
thirty, **talatin**
this, **wannan, -nga, wanga, nan**; cf. p. 12
thou, **ka**, f. **ki**
thousand, **dubu, zambar, alif**; cf. p. 65
throw, to, **jefa, yasda**
thus, **haka, hakanan**
time, **lokachi**
to, **ga, gare, zuwa**; cf. pp. 51–54
tobe, **riga**
together, **tare, gaba ḍaya**
to-morrow, **gobe**
too, **kuwa**
tooth, **haḳori**
touch, to, **taba**
town, **birni, gari**
trader, **falke, mai-chiniki, ḍan kasuwa**
tree, **itache**
trouble, **wahala**
true, **da gaskiya**
truly, **ashe**
try, to, **yin ḳoḳari**

twelve, **goma sha biyu**
twenty, **ashirin, ishirin, hauya, laso**; cf. p. 68
twice, **sau biyu**
two, **biyu**

understand, to, **ji**
unless, **sai, sai dai**
until, **har, hal**
upset, to, **jirkiche**
us, **mu**
use, **anfani**

wait, to, **jira**
walk, to, **yin yawo**
war, **yaki**
wash, to, **wanke**
water, **ruwa**
well, **rijiya**
west, **yamma**
what? **mi, mine, minene**; cf. p. 13
when? **yaushe**
whence? **daga ina**
where, **ina**
which, **wanda, da, abin da**
while, **tun da, tun**
whisper, **rada**
white, **fari, fari fat**
who? **wa, wanene**; cf. p. 13
who, **wanda**; cf. p. 13
why, **domi, dommi**
wide, **fadi**
wife, **mata**
wind, **iska**
wish, to, **so**
with, **da, tare da**
without, **babu, bam da, ban da, maras**; to be w., **tabe**
woman, **mache**
wonder, to, **jin mamaki**
wood, **itache, itche, iche**
word, **magana**
work, **aiki**
world, **duniya**
write, to, **yin rubutu**
wrong, **laifi**

yam, **doya**
year, **shekara**; last year, **bara**; next year, **badi**; this year, **bana**
yellow, **rawaya**
yes, **i, hakanan, shi ke nan**
yesterday, **jiya**; the day before yesterday, **shekaranjiya**
you, **ku**
youth, **sarmayi**; pl. **samari**

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